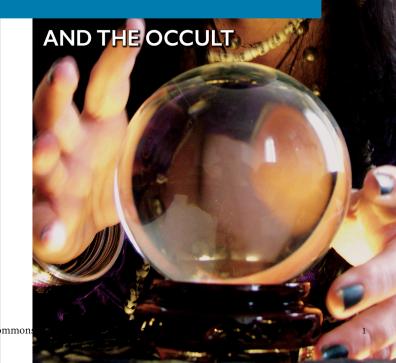


Jams Journal of Adventist Mission Studies



VOL. 11 NO. 2 20 | 5 The views and opinions expressed in these articles are solely those of the original authors and do not necessarily represent those of Andrews University or the Seventh-day Adventist Theological Seminary.

All authors assume full responsibility for the accuracy of all facts and quotations.

JAMS

Journal of Adventist Mission Studies Vol. 11, No. 2, Fall 2015 ISSN: 1553-9881

Associate Editors: Cristian Dumitrescu, Wagner Kuhn, Lester Merklin

Managing Editor: Andrew Tompkins

Regional Editors: Kleber Gonçalves, Stefan Höschele, Sung Ik Kim, Barry Oliver, Kelvin Onongha,

Jim Park, Olaotse Gabasiane

Editorial address: JAMS, Dept. of World Mission, Berrien Springs, MI 49104-1565

Website address: www.jamsjournal.com

Phone: 269.471.6505 **Fax:** 269.471.6202

Editor: Bruce L. Bauer

Editorial e-mail: bbauer@andrews.edu

Cover and Layout: Amy Rhodes
Cover Photos: ©Cora Reed/SHUTTERSTOCK.COM, ©Photosani/SHUTTERSTOCK.COM

JAMS is a peer reviewed journal, published in May and November by the International Fellowship of Adventist Mission Studies, Berrien Springs, MI 49104-1500

Copyright © 2005-2015 International Fellowship of Adventist Mission Studies

CONTENTS

Editorial Bruce L. Bauer	iv
Memoriam for Gottfried Oosterwal	v–xii
Practice of Magic and Occultism in the Old Testament: Presuppositions, Responses, and God's Attitude Jiří Moskala	1
Demon Possession and Exorcism in the New Testament Robert M. Johnston	17
A Historical Survey of Healing and Exorcism Cristian Dumitrescu	25
Mental Illness and Demonization L. Ann Hamel	45
Social Dynamics and Occultic Practices Boubakar Sanou	78
Ellen White on Confrontation with Evil Spiritual Powers Marc Coleman	95
Animism, the Occult, and Mission Gorden R. Doss	105
A Biblical and Theological Foundation for a Seventh-day Adventist Practical Approach to Deliverance Ministry Michée B. Badé	115
Should Dialoguing with Demons Be Used as an Approach to Setting People Free from Evil Spirits? Bruce L. Bauer	139
Power Encounters: A Biblical and Missiological Foundation for Understanding Demonization and Exorcism from an Adventist Perspective Abner Dizon and Maila Dizon	147

Lessons from the Demoniac of Mark 5: The Storm on the Lake Conrad Vine	161
End-time Demonic Activities in the Book of Revelation Ranko Stefanovic	169
Fit for Purpose? The General Conference Secretariat and Seventh-day Adventist Mission in Historical Perspective D. J. B. Trim	183
The Development of Seventh-day Adventist Theology within an Asian Context Michael W. Campbell	195

Editorial

Within Adventist circles the topic of demonization and spiritual warfare are rarely discussed. As I have taught mission topics I have often had doctoral students who have never had even one lecture on how to deal with the demonic. This is true in the West but also true in Africa and Asia where witchcraft and the occult are thought to be much more prevalent. However, in reality, demonization and the occult are equally present in all areas of the world, and especially in the West with its growing secularism and rejection of biblical Christianity.

In response to this void in Adventist education and theological training the Department of World Mission and the Seventh-day Adventist Theological Seminary at Andrews University convened a conference on Spiritual Warfare and the Occult in Scripture, History, and Contemporary Society from September 24-26, 2015. This issue of JAMS contains most of the presentations from that conference.

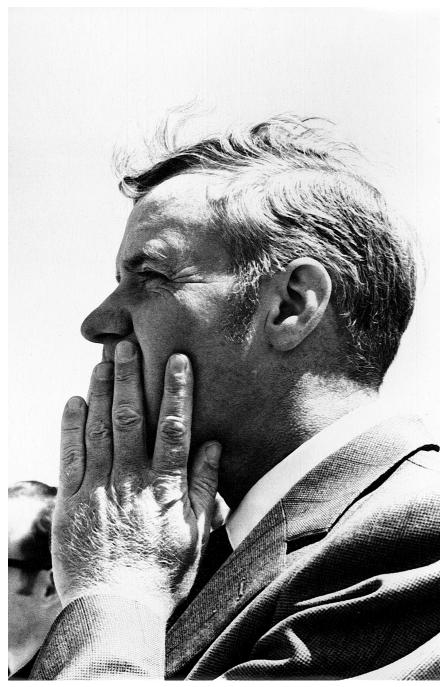
The conference had a good mix of biblical, historical, and practical presentations on the occult and spiritual warfare. The two articles by Cristian Dumitrescu and Ann Hamel detailing how the church related to demonization and the occult throughout its history adds important elements in attempting to understand the why and how of where the Adventist Church is at present as it relates to this important topic.

Three articles deal with practical aspects of helping people find freedom in Jesus. Michée Badé's article offers many helpful suggestions to those struggling to know what to do when confronted with demonization, while Bruce Bauer's article points out possible dangers in dialoguing with demons as part of the process of setting people free. Abner and Maila Dizon add additional principles in their article for those seeking to better understand how to deal with demonization.

This issue of JAMS also has an excellent article by David Trim on the shifting roles and purpose of the Secretariat Department in the General Conference. It is especially interesting to note the emphasis on mission during the Daniels and Spicer era of leadership and then the change in subsequent years to an emphasis on record keeping and secretarial duties. It is also heartening to see the recent renewed emphasis on mission coming from that department at the General Conference under the leadership of G. T. Ng.

Bruce Bauer, editor

In Memoriam



Gottfried Oosterwal

Gottfried Oosterwal was born on Feb 8, 1930 in Rotterdam, the Netherlands. He was the third child to Hillebrand and Margarethe Oosterwal. His older siblings were Hilda and Siegfried. At a very young age he lost his older brother, Siegfried and became the big brother to his subsequent siblings, Siegfried and Elfriede.

Gottfried often shared his memories of desperately wanting a new bicycle for his 8th birthday, but instead got a little brother (Siegfried). Not only did he get a baby brother instead of the bicycle he wanted, but he also had to share his bed with this new addition to the family in a tiny walk up flat on the Westerbeekstraat in Rotterdam. Gottfried and Siegfried's bond as brothers grew tight through the years and to his death their affection for each other was very strong.

He enjoyed music very much and was quick to join in song, always singing at the top of his lungs. In particular he liked to play the piano and started giving lessons to other children in the neighborhood as a teenager.

Gottfried enjoyed a mean game of stickball at the intersection of the city streets in front of his home. Home base was the entrance to the corner store. As a youth, he was recognized by the curls of bright red hair, sparkling blue eyes, and an infectious laugh. As he aged his bright red hair faded, but the sparkle in his blue eyes and his sense of humor were a constant to the end. Even with slurred speech from his stroke last Thursday he was joking with the doctor and teasing his nurse.

Gottfried was a proud Dutchman. He was 10 years old when the Nazi's invaded his homeland. He would beam with pride when he told stories how the Dutch marines defended the main bridge in Rotterdam for five days from the German paratroopers. Relinquishing the bridge only when the tanks rolled in and every one of them was shot.

The war was difficult on Gottfried. He had scars on the back of his legs sustained when a train he was riding in with his father was bombed and they narrowly escaped the attack. As he and his father ran from the attack, shrapnel from the explosion lodged in the back of Gottfried's legs. He was scarred emotionally from his father being taken away from the family and interned in a German labor camp.

As the food ran out in Rotterdam, his mother arranged for him to be sent away to live on a farm in the German countryside. Knowing Gottfried, you can imagine he quickly realized he did not have an affinity for manual labor.

Gottfried studied at Cambridge and obtained his PhD at the University of Utrecht. In 1957 he married Emilie Tilstra who was his wife for 41 years. In 1960 Gottfried and Emilie were blessed with a beautiful baby girl they named Waronne. In 1961, he and Emilie along with their 6 month old baby travelled months on a freighter to begin their missionary work in Papua New Guinea. In 1962 they welcomed their first baby boy to the jungles of New Guinea and named him Dantar for one of the native guides who accompanied Gottfried into the New Guinea bush. For 5 years, Gottfried

travelled into the interiors of the island jungles, sharing the word of God and studying the customs of the tribes for the Dutch government. Tom Davis later wrote a book, *The Island of Forgotten Men*, which recounted many stories of nearly being eaten by cannibals, being stranded in a crocodile infested river when his dugout canoe capsized, and many other adventures. Gottfried retained many wonderful memories of his time there and wrote his doctoral thesis, "People of the Tor" in which he recounted his work there. He told his children that Oosterwal, or some version thereof, became a popular name in New Guinea in the mid-60s.

In 1963, Gottfried and Millie were transferred to Philippine Union College in Calooga City where he taught and served as the Dean of Students for 5 years. During that time, Millie took the children to Holland where Gottfried later joined them and little Erik was born in 1965.

In 1968 the family moved to Berrien Springs where Gottfried began teaching missions at the Seventh day Adventist Seminary and where he grew and developed the Institute of World Mission.

Throughout the 1970s and 1980s Gottfried travelled the world visiting locations where it was impossible to contact home for weeks at a time. Traveling on his Dutch passport, he was often behind the Iron Curtain, or in regions of the world inaccessible with US travels documents. Whenever there was strife in the world, Gottfried seemed nearby, prompting his children to imagine that their father was a spy. Gottfried loved to read—spy novels were his favorite.

His family always looked forward to the scent of stale airplane cigarette smoke, which hung on his coat and luggage because it meant that their Papa was home. Whenever he came home, there was at least one suitcase containing gifts—Gottfried never showed up to anyone's home without a gift.

When on furlough, Gottfried would return to Holland with his family where he showed them the brick streets where he grew up, and they visited the important spiritual locations, the Wartburg castle, the churches, the cathedrals, and many more churches and cathedrals exposing his children to cultures and sights most would never experience.

It was also during this time that he completed his book *Mission: Possible*, which is still an inspiration to many. Although Gottfried and Emilie always intended to return to their roots in Europe, Berrien Springs and Andrews University became their home. The longer they stayed, the more deeply they became entrenched in the community. As his children grew, Gottfried's proudest moments were when he baptized each of them each in Pioneer Memorial Church.

Gottfried always wore a coat and tie. Even if it was a quick run for some fast food, he would cinch up his tie and ask, "Do I need a coat", but we always knew he would wear a coat regardless of our input. At home when he was casual, he would wear a cardigan sweater.

Gottfried collected many mementos in his life and many of them came

from his vast travels around the world. His sense of humor was evident as he displayed many penis gourds on the shelves of his office. He would recount with a laugh how at times people unfamiliar with New Guinea would mistake them for flutes.

Gottfried loved soccer, and in his mission to New Guinea he not only spread the Word of God, but also shared his love for soccer. He shared his experience of bringing the love of soccer to the natives in New Guinea. He taught them the rules of the game, and he had a wonderful time with them. They were very gifted athletes and they quickly picked up the finer points of the game. The New Guinea game of soccer took a very strange twist from what he intended the first time an errant ball struck and broke one of the players penis gourds. As the embarrassed player shirked off into the bushes covering himself the best he could while the other players laughed. Getting the ball into the opposing goal was no longer the primary purpose for their game of soccer. It became far more exciting to knock off someone's gourd.

Gottfried was a spiritual man. He prayed with his children every night teaching them to pray. His children's friends fondly recall the families Sabbath rituals. Sabbath was celebrated together as a family and was ushered in on Friday night with prayers, salutations in Dutch, Indonesian, and English, and family hugs and kisses. Friends were always welcome to join. Before leaving the house on Saturday night, Sabbath was closed with the same ritual before anyone left the house.

Gottfried loved people—all people. Gottfried was a great orator, a prolific linguist, and able to speak many languages. He sometimes sprinkled his conversations with Latin quotations. He was completely blind to people's socio-economic status, their race, their religion, the color of their skin, their sexual orientation, or any other aspect of a person that might serve to prejudice or divide. He was equally comfortable sharing a meal on the floor of a grass hut in the jungle as he was presenting seminars to executives on the importance of intercultural relations.

Gottfried's passion was missions and cultural anthropology—the study of people, cultures, and how environments affect the way people behave and what they believe. Gottfried transitioned this passion later in life as he took on the education of industry on how to conduct business across foreign cultures. He founded The Center for Intercultural Relations where he continued his passion for bringing people together and raising awareness to cultural diversity. Most recently he focused specifically on medical care and the need to treat the whole person recognizing that cultures have different expectations and needs for healing.

He was the author of many books and articles. Most recently he had his book, *The Lord's Prayer As Seen through Primitive Eyes* published. He was in the process of writing a manuscript for his next book. He had much to share and felt an obligation to share his knowledge with anyone who had an interest to listen.

In the last years of his life, Gottfried spend a lot of time with Wendy and her daughters Cindy and Tracy. He felt very welcomed by the Zambian community and loved his times there. They were a great strength to him in his last years.

Gottfried was a brilliant, loving, and diverse man. His wit and wisdom will be greatly missed.

Gottfried Oosterwal--Inspirational Missiologist February 8, 1930 to November 9, 2015

This is my personal memorial tribute to Gottfried Oosterwal's missiological influence in the light of subsequent developments in the Seventhday Adventist Church.

In the early 1950s with a steady, but relatively slow growth of the Adventist Church in the third world, the conviction grew among church leaders that more focused attention should be given to the training of local church leaders. I was studying at the Seminary in Washington, DC at the time and received a letter calling me to Solusi College in Zimbabwe stating, "This is a new Africa and we need more adequately trained church leaders." This opened the way to ten rewarding years preparing pastors for service in the Trans-African Division.

Officers in the General Conference Department of Education were involved in leading to this decision. Among them was Richard Hammill, Associate Director of the Department who had travelled widely and recognized that in order to fulfill this mission the church required many more well prepared missionaries. Accordingly in 1956 the Annual Council voted that newly appointed missionaries, and those on furlough, should attend an intensive six week training course. However an appropriate program was not immediately developed.

In 1963 Hammill was appointed president of Andrews University. In order to assist him, and facilitate this missions program, he called Myrl Manley, who had been president of three overseas colleges, to serve at Andrews. Manley attended a missionary training session at Wheaton College in preparation for developing the Adventist training program.

Upon returning to Andrews he invited Gottfried Oosterwal, who was then taking a few courses at the Seminary, to assist him. Oosterwal had been a pioneer missionary in Papua New Guinea and had impressed Manley with his missionary experience and enthusiasm. In 1966 they conducted the initial four week Institute of World Mission session together and Manley later requested him to join him permanently. Oosterwal accepted, but returned to the Philippines for two years. He returned in 1968 and the Institute of World Mission was then firmly established. Regular intensive four week sessions were conducted each summer. In 1971 Manley was appointed vice-president for student affairs and Oosterwal began to search for an assistant.

I was studying in New Jersey at the time, and Oosterwal who was attending the Annual Council at the General Conference, phoned me and arranged a visit. We spent a very interesting day together. He told me of his experience in entering into the life and thought world of the Boro Boro peoples of New Guinea and then he wanted to know about my experience. He left me wondering where all of this was leading. A few days later I received a phone call from Richard Hammill, requesting me to come to Andrews to join Oosterwal in the Institute of World Mission. My primary responsibility would be the preparation and subsequent support of missionaries. I was also to do a little teaching at the Seminary.

We came to Andrews in 1971 and I assisted Oosterwal in conducting the Institute that summer. It was a rewarding experience. About 35 candidates were preparing for a wide range of missionary services—educational, medical, and primary face to face evangelism. He taught a wide range of classes: anthropological and social understandings of primary people's religious experience, Adventist Church operation and structure, and current missionary purposes, etc. All were enriched by inspiring accounts of his personal experience. In addition we spent considerable time in personal conversation with candidates and in group social activities. This was the beginning of a close cooperative relationships with Oosterwal for almost 20 years.

The number of recruited missionary candidates increased rapidly. Starting in 1972 two six week Institutes were conducted annually, one in the summer and one in the winter, with about 50 to 60 candidates in each. In 1975 a third institute was conducted at Loma Linda for medical missionaries and about this time the Institute was also invited to conduct sessions in the Northern European Division, Australia, and subsequently in several other world divisions. Oosterwal travelled widely guiding and inspiring many missionaries during these years. In the late 1980s, because of the growing number of missionaries from other countries and the internationalization and extension of its services, the Institute of World Mission was reorganized and placed under more direct control of the General Conference Secretariat.

The significance of these missionary endeavors is best seen in the con-

text of the expansion and growth of the Adventist world church. In 1970, when the Institute was getting under way, world membership was 2.05 million. By 1980 it had grown to almost 3.5 million, in 1990 to 6.7 million, and in 2000, about 30 years after the establishment of the Institute, to 11.7.million. The number of new missionaries sent out each year also increased. In 1960 there were 260; in 1970 there were 470; in 1980 there were 356; and in 1990, 369 (spouses are included in the above numbers). The Institute of World Mission was doubtless a major factor in this increase in the missionary working force.

This expansion and growth of the Adventist World Church was a surprise to the larger Evangelical Christian world when they read the 1982 publication of the thousand page *World Christian Encyclopedia* edited by David Barrett and published by the Oxford University Press. It included all denominations and Christian groups in every nation and was the most extensive and detailed study of World Christianity ever published. The status of Adventism in country after country was included, and also the statistics of its progressive world membership growth. When I attended the American Society of Missiology meeting that year I could hardly move through the hallway to the assembly hall. Missiologists were staggered by the extensity, size, and rapid growth of the Adventist Church.

I met David Barrett at an annual meeting of the Theological Education Fund (TEF) group in Nairobi in 1965. He had been an engineer in the British Aircraft establishment but decided to enroll as an Anglican missionary and enrich the lives of others. He soon began to realize that although most missionaries were deeply committed most were not adequately analytic regarding the efficiency and results of their work. He began to attend the annual TEF sessions organized by the World Council of Churches and organized several small groups to collect data and study the results of specific missionary enterprises. I was a member of one of these groups for two years, and then left to study in the United States. As a consequence of this initial series of studies he extended his research and in due course published the 1982 *Encyclopedia*.

Some twenty years later the group he had organized produced a revised and enlarged version of this *Encyclopedia*. I had a conversation with him soon after this extended version was published. He had travelled extensively and visited many missionary institutions. He told me he had been favorably impressed by the educational and medical institutions operated by the Adventist Church and by the missionaries from many nations that served in those institutions. He also mentioned that he had sensed a strong feeling of corporate unity and commitment.

Perhaps influenced by Barrett, and subsequently also by the 2009, Johnson and Ross *Atlas of Global Christianity* 1910 – 2010, which includes Adventists, with a listed membership of 23.6 million in the table of "Largest Protestant Traditions: 2010" (p.90), Phillip Jenkins, the leading scholar of contemporary world religions wrote:

"A church that was once regarded as a purely U.S. phenomenon has become one of the world's fastest growing and most diverse....By the late 1950's the church celebrated the fact that it had surpassed the milestone of a million adherents the vast majority of whom were in the United States.... Sixty years later the Adventists constitute a global church that plausibly claims 18 million members, only 7 percent of whom live in the United States....The church has developed its rich network of educational institutions and media outlets around the world.... When I meet an Adventist I sometimes ask in a semi-joking question as to how many relatives he or she has working in the medical professions....Adventists show believers how to improve their lives in physical terms as well as spiritual and that practice carries enormous weight." (*The Christian Century*, Sept. 30, 2015. p. 45).

Many factors are involved in this rapid growth of the Adventist Church; and it is not only the numbers that are encouraging and important. The new life-purpose, and manner of life that have given shape to large Adventist communities, are a significant part of the whole picture. The Institute of World Mission has played an important role in both preparing the messengers, and giving shape to the message they proclaim. However there are also major facilitating organizational factors that have promoted this growth. In all of this we owe a great debt to Oosterwal for both the commitment he inspired and for equipping candidates with appropriate methodological approaches.

Having covered the broad spectrum and growth of Adventist missions I come back to the fact that this is a memorial service convened to pay tribute to Oosterwal for his deeply committed and dedicated service to our Lord and to pray for continued blessings for his family. Oosterwal's life was shaped by the gospel and he committed his life to sharing the blessings of our Lord with others. He was a man of many talents and his influence on others was deep and broad. Many have told me that attending an Institute was a life changing experience. Not only did it give their lives a more focused direction, it also equipped them for more effective service. He published several books some of which were used in Institute classes. We mostly used *Mission Possible*, published in 1972 in dealing with current opportunities and challenges. In subsequent travels in Africa I found that several colleges were still using it. His influence was not confined to the Institute. In the meetings and presentations at sessions he conducted in his many travels, both in the USA and abroad, he inspired many to commit their lives to the service of our gracious Lord. We thank God for his life and witness.

Memorial Service at Pioneer Memorial Church November 15, 2015 Russell Staples, Professor Emeritus of World Mission

JIŘÍ MOSKALA

Practice of Magic and Occultism in the Old Testament: Presuppositions, Responses, and God's Attitude

Original Stage

The origin of magic and occultism according to the biblical account is surprising, even shocking, because it all began in the Garden of Eden. The starting point is associated with Satan when he disguised himself in the form of a serpent, the first medium (see Gen 3:1–6). Satan, the Serpent, was cognizant of God's statements recorded in Gen 2:16–17 and directly opposed God's command by using the serpent for his purposes.

By eating from the forbidden tree, Satan promised immortality: "You will not certainly die" (Gen 3:4 NIV). Behind this statement was the lie, seduction, and allusion that Adam and Eve would be able to obtain eternal life independent of God, and this quest for everlasting life could be secured by their own action even though forbidden by God. Satan offered Eve the elevated status of even becoming like God if she followed his advice. This offer was false, but unfortunately it worked.

Before going further it is important to offer some definitions. "Magic is the power of apparently influencing the course of events by using mysterious or supernatural forces" (Oxford Dictionaries). The *World Book Encyclopedia* states that "magic is the supposed use of supernatural power by a person to control human actions or natural events" (2012:13:48). Closely related words but with specific nuances and meaning are sorcery, witchcraft, wizardry, necromancy, enchantment, spiritualism, etc. Occultism or the occult is the term which "refers to 'hidden' or 'secret' wisdom; to that which is beyond the range of ordinary human knowledge; to mysterious or concealed phenomena; to inexplicable events" (Enroth 1984:787, 788). Divination is defined as the "art or science of deducing the future or the unknown through the observation and interpretation of some facet of nature or human life, ordinarily of an unpredictable or trivial character" (Aune 1980:1:971). Spiritism or spiritualism is the belief that the spirits of dead

people can communicate with the living (see also Aune 1980:3:213–219; Schwartz and Simon 2002; Scurlock and Kuemmerlin-McLean 1992:4:464–471; Spiritualism 2012:18:796, 797).

The magic in the Genesis passage occurred when the serpent was able to speak (3:1). This is not normal, because animals do not possess the gift of speech. In the Bible, there is only one additional case when an animal was enabled to speak; namely, in the situation of Balaam's alienation and disobedience to God when his donkey suddenly talked to him twice (Num 22:28–32). This anomaly occurred only by God's supernatural intervention. However, there is a striking contrast in these two situations; the donkey's mouth was opened by the Lord but the serpent's mouth speaks directly against the Lord's command. This very unusual phenomenon of a serpent speaking should immediately have indicated to Eve that this creature was speaking with extraordinary and out-of-this-world power. The situation was portrayed with the unspoken suggestion that the serpent's ability to speak was there because of eating the forbidden fruit. Eve observed and thought from her perspective that this fruit must have supernatural power to gain special wisdom (Gen 3:6). Her empirical observations and evidence mislead her; it was a deception. The truth was bigger than what her "eyes" could see and experience.

After Adam and Eve's disobedience, the first pair tried to cover their nakedness with fig leaves, but were unsuccessful because when God appeared in the Garden of Eden and asked them the question, "Where are you?" Adam explained the reason for their hiding with the following words: "Because I was naked." Physically, Adam and Eve were covered with fig leaves, but spiritually they were exposed. Thus, their nakedness was more than physical, it pointed to their sense of shame and guilt. Disobedience always results in disaster. In spite of the tragedy, God brought the true solution to their sinful situation by giving them garments made out of skin, an allusion to God's sacrifice as explained in the proto-Gospel, the mother of all biblical prophecies: "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel" (Gen 3:15 NIV). Humans tried to cover up their problem with their own activity (righteousness by works), but God mercifully took the initiative and did for them what they could not do for themselves; namely, He covered them with the robe of His righteousness in view of the divine grace springing up proleptically from the cross (Rev 13:8). In confrontation with magic, deception, disobedience, and covering up, God reacts with blazing grace and answers with the offer of salvation.

In the Hebrew language, the term for a "serpent" is *nachash*. It is significant to notice that the Hebrew verb *nachash* "practice divination" has

a vocal connotations to the noun *nachash* "serpent" even though scholars see two different roots behind these words (see VanGemeren 1997:3:84, 85; Harris, Archer, and Waltke 1981:2:571, 572; Brown, Driver, and Briggs 1907:638), and it appears only in Piel with a meaning to "seek an omen, divine, observe signs, practice divination, learn omen" (for a different biblical vocabulary in relation to magic and the occult, see Aune 1990:3:214, 215; Kuemmerlin-McLean 1992:4:466, 467). For examples of the usage of this term, see Gen 30:27 (Laban) and 44:5 (used in relation to Joseph); Lev 19:26 (given as legislation); and 2 Kgs 21:62 and 2 Chr 33:6 (describing activities of the Judean king Manasseh).

The importance of these first observations is obvious: the devil's promise of becoming divine (You will be like God), and his offer of immortality (You will not surely die) were connected to an invitation to live independently from God and disobey His word/command. These lies opened the way for magic, occultism, and spiritualism. Magic is the opposite of obedience and God's holiness. Satan himself stands behind these false offers and manipulations of the truth. In my conversations with people from non-Christian religions, I realized that the desire to become divine is very strong among many of them. The deceitful offer made in the Garden of Eden, "You will be like God," is still very pertinent. A Hindu priest in India told me: "I want to be a god." A very high ranking Buddhist monk in Sri Lanka confessed: "I want to reincarnate into higher and higher powers, and ultimately to become god."

Two Crucial Presuppositions for Magic, Divination, and Occultism

Wrong Understanding of God

Magic is based on the belief that the divine can be subjected to manipulations by different means (e.g., sacrifices, enchantments, and gifts) and thus is built on the wrong understanding of God. Behind this misunderstanding lies the belief that it is possible to buy God's or the gods' favor. According to this concept, God or god(s) need human food, drinks, sacrifices, and donations that can bring advantages to those who offer these items. The more people give the better for them. In this view of God, one may build one's own way to heaven by performance and special deeds. One may influence God or the gods and gain courtesy and consideration by good actions. The pagan principle in worship can be summarized by the Latin phrase *do ut des* (I give in order that you give), which is the basis of magical thinking. People will do things "their" own way (not God's way) in order to obtain the acceptance and influence of different deities and thus receive certain advantages. Manipulation of the divine, spirits, and gods can be recognized by the use of "some form of words or actions"

in order to "make them do one's will" (Gibson 1946:40). Manipulations of the sacred are done by using signs, lies, omens, and specific formulas in the name of the "gods" or even God (see especially the practices of false prophets in the Bible) in order to get what the pronouncer desires.

It is interesting that the first manipulations outside of the Garden of Eden were made in the setting of worship: doing things in one's own way and forcing God to accept what was offered in order to receive His blessings. This model is given in the story of Cain's and Abel's worship. On the basis of the narrative recorded in Gen 4:2–9, one receives significant insights concerning what true and false worship consist of. The relevant question is why did God accept the sacrifice of Abel but rejected the worship of Cain? There are at least five hints in Gen 4:3–9 that offers an awareness about the characteristics of authentic worship that are needed to avoid manipulation tactics. Characteristics of true worship recognized in that account may be summarized in the following points:

- 1. The kind of sacrifice. Abel's sacrifice was a bloody sacrifice, but Cain offered only vegetation. A similar principle occurred with the garments of Adam and Eve after sinning that should have covered their inner nakedness. Adam and Eve tried to cover their shame and guilt by vegetation (fig leaves), but God gave them a garment of skins (allusion to a bloody sacrifice of the animal that pointed to the death of the Promised Seed, the Messiah). Thus, true worship must always be theocentric. In view of the coming Savior, the symbolism of blood played a key role.
- 2. The nature of sacrifice. Cain only brought something from the products of the land (some of the fruits of the soil; v. 3), but Abel offered the best of the best (fat portions from some of the firstborn [animals]; v. 4). True worship must be our best response to God's love—a submission of our entire life to Him, and not only a portion of it. We cannot play, act, or pretend to worship Him. Gratitude for God's grace and goodness leads us to give the best to Him—ourselves.
- 3. *Genuine motivations*. Verses 4b and 5a underline the fact that God looked first upon the persons (Cain and Abel) and then upon their sacrifices. God's interest is in people and not only what they are doing! He looks first upon the heart in worship. True worship must be done from an unselfish heart, from true motives. Acceptable worship must always be authentic, sincere, and honest, not forced, external, or calculating.
- 4. Willingness to obey. Cain played with God; he wanted to manipulate Him through his sacrifice. This is indicated by God's statement to Cain: "If you do what is right, will you not be accepted?" (Gen 4:7a). Cain wanted to do things in his own way without obedience, to control God, to appease Him, but Abel was willing to listen to and follow God's instructions. True worship must be connected with a willingness to obey.

5. *Humble attitude*. The whole story teaches that people can come to God as they are but not in any manner—only with a contrite spirit and humble heart (Isa 57:15). A right attitude toward God and consequently toward humans is the key factor in worship.

Immortality of the Soul

Belief in the immortality of the soul is a second crucial presupposition necessary for occultism. Spiritism and necromancy is founded on a conviction that the living may contact the souls or spirits of dead persons. It is believed that a medium has the ability to communicate with the deceased souls and the underworld (*sheol*). However, if humans do not possess an immortal soul, then all that follows is a fabrication. It means that the spirits that appear are not human souls but satanic spirits, demons (Lev 17:7; Deut 32:17; Pss 96:5 [the LXX uses the word *daimonia*]; 106:37–39; Isa 8:19; 2 Cor 11:14). Kiuchi rightly explains: "Most probably such an act [to turn to mediums and necromancers] involves contacting satanic beings" (2007:373).

The basic question in occultism evolves around the notion of the immortality of the soul. Do humans have a soul? The basis of biblical anthropology is that we are a soul, we do not have a soul. Hans Wolff asks: "What does *nephesh* [soul] mean here [in Gen 2:7]? Certainly not soul [in the traditional dualistic sense]. *Nephesh* was designed to be seen together with the whole form of man, and especially with his breath; moreover man does not *have nephesh*, he is *nephesh*, he lives as *nephesh*" (1974:10). God created people as a vibrant animated body but not as an incarnate soul. Claude Tresmontant correctly asserts: "By applying to the Hebrew *nephesh* [soul] the characteristics of the Platonic *psyche* [soul], . . . we let the real meaning of *nephesh* escape us and furthermore, we are left with innumerable pseudo-problems (1960:94).

The Apostle Paul testifies that only God is immortal: "Who [God] alone is immortal and who lives in unapproachable light" (1 Tim 6:16 NIV). The expression immortal soul or the teaching that humans are born immortal or possess immortal souls or spirits, or that babies inherit immortal souls/spirits from their parents or receive them as a special gift from God, is not found in the Bible. Humans or souls are not inherently immortal. Immortality is not naturally ours, but only on the condition of a belief in Christ as one's personal Savior. Human immortality is always derived from God. The Bible clearly attests that eternal life is God's gift to believers only (John 3:16; 10:27, 28; 17:3; Rom 2:7; 6:22, 23; Gal 6:8). Humans have no conscious existence apart from the body, and after they die their consciousness ceases to operate. Death is a sleep or rest (Ps 13:3; John 11:11–15;

Acts 13:36; Rev 14:13). Immortality is conditional and depends on one's positive response to God's goodness, on the acceptance of the Gospel. This immortality is given to believers at the second coming of Christ (1 Cor 15:51–55; 1 Thess 4:13–18).

Tertullian (ca. 155–222) was one of the first among Christians who claimed that humans have an immortal soul (see also Athenagoras [ca. 133–190 AD] of Athens 2015, especially chapters 12–15; Clement [ca. 150–215 AD] of Alexandria 2008:5:28; Clement of Alexandria 2014:5:14). Tertullian wrote, "I may use, therefore, the opinion of Plato, when he declares, 'Every soul is immortal'" (cited in Fudge 2011:30). Oscar Cullmann challenges Tertullian's view and stands in opposition to it. He wrote a very influential book where he argued that the idea of immortality is of Greek origin (1958). Brevard Childs explains: "It has long been noticed that according to the Old Testament man does not *have* a soul, but *is* a soul (Gen 2:7). That is to say, he is a complete entity and not a composite of parts from body, soul and spirit" (1985:199).

Death causes a reversal of God's creation activity. Human identity is in His hands. Ecclesiastes says it in poetic language: "Remember him [the Creator]—before the silver cord is severed, and the golden bowl is broken; before the pitcher is shattered at the spring, and the wheel broken at the well, and the dust returns to the ground it came from, and the spirit returns to God who gave it (Eccl 12:1, 6, 7 NIV). "Spirit" here means "character" (Ps 32:2), our identity. We are not forgotten by God, our names are in the book of life (Phil 4:3; Rev 3:5; 13:8; 20:15; 21:27), and He will resurrect us to a new full life.

Recent studies in theological anthropology present excellent new views on the human being and the notion of the soul that impact our understanding of our being and immortality. David Gushee declares: "Unlike the Greek notion that the body decays while the self floats off to heaven, a biblical (especially a Jewish) understanding seems to envision no such separable existence between body and soul or spirit. When we die, all of us dies" (2005:49). Joel Green, using his background in neuroscience and biblical studies, states that we need a better understanding of biblical anthropology. He argues for the biblical wholistic view of humankind. He is for monism, not for Greek dualism, and stresses that humans are a unit and do not possess an ontologically distinct soul; therefore he rightly denies that after physical death the soul lives in an "intermediate state." He ends his study with the hope of the resurrection and powerfully declares: "Nothing in the created human being is intrinsically immortal. Resurrection and embodied afterlife are God's doing, divine gift" (2008:175). F. F. Bruce powerfully declares:

In biblical usage immortality belongs inherently to God alone; otherwise it belongs only to those to whom God gives it. Again, where human beings are concerned, immortality in the Bible is predicated of the body, not of the soul. In our Western culture, thought and language about immortality have been largely determined by Plato's doctrine of the immortality of the soul. But any attempt to combine Plato's doctrine with the teaching of the Bible can only lead to confusion. For Plato did not mean by immortality what the biblical writers mean by it, and what Plato meant by the soul is not what the biblical writers mean by the soul. (cited in Wisbrock 1990:i)

Examples of Magic, Divination, and Occultism in the Bible

Laban

Laban declares that through divination he knows that God blessed him because of Jacob's presence in his household: "If I have found favor in your eyes, please stay. I have learned by divination that the LORD has blessed me because of you" (Gen 30:27 NIV).

Joseph

It is stated by Joseph's steward that Joseph, who was now the prime minister in Egypt, supposedly used divination in order to know that his brothers tricked him with stealing his precious silver cup. The text declares: "Isn't this the cup my master drinks from and also uses for divination? This is a wicked thing you have done" (Gen 44:5 NIV). Joseph pretended to know everything by practicing magic: "What is this you have done? Don't you know that a man like me can find things out by divination" (Gen 44:15 NIV)? However, the story reveals that Joseph knew all these things without using the divination cup because he himself ordered that the cup be placed in Benjamin's sack. Joseph desired to discern if love or hatred was in their hearts.

Egyptian Magicians

The Egyptian magicians were using divination during the encounter of Moses and Aaron with Pharaoh. We read in Exod 7:11, 12 that "Pharaoh then summoned wise men and sorcerers, and the Egyptian magicians also did the same things by their secret arts: Each one threw down his staff and it became a snake. But Aaron's staff swallowed up their staffs." They were also practicing divination during the first two of 10 plagues. They were able to imitate the first plague of turning water into blood: "But the magicians did the same things by their secret arts" (Exod 7:22) as well as the second plague: "But the magicians did the same things by their secret arts; they also made frogs come up on the land of Egypt" (Exod 8:7). However, it is

stated that the magicians surrendered during the third plague: "All the dust throughout the land of Egypt became gnats. But when the magicians tried to produce gnats by their secret arts, they could not. Since the gnats were on people and animals everywhere, the magicians said to Pharaoh, 'This is the finger of God.' But Pharaoh's heart was hard and he would not listen, just as the LORD had said" (Exod 8:17–19 NIV). In the sixth plague, according to Exod 9:11, the magicians themselves were affected by the plague, and their magic, different tricks, and divination was proven to be powerless. "The magicians could not stand before Moses because of the boils that were on them and on all the Egyptians."

Balaam

Balaam's story (Num 22–24 NIV) well articulates the idea that trying to manipulate by giving generous offerings to bend the will of God is completely futile. God is not a puppet to be changed by rich donations or flourishing supplications. It is plainly proclaimed that "there is no divination against Jacob, no evil omens against Israel" (23:23). Balak, the king of Moab, asked Balaam, the prophet of God, "Now come and put a curse on these people, because they are too powerful for me. Perhaps then I will be able to defeat them and drive them out of the land. For I know that whoever you bless is blessed, and whoever you curse is cursed" (22:6). Balaam honestly answered: "Well, I have come to you now, but I can't say whatever I please. I must speak only what God puts in my mouth" (22:38). Three times it is stated in chapter 22 that Balaam could say only positive things about God's people, because God cannot be manipulated by an abundance of offerings. Balaam said, "Build me seven altars here, and prepare seven bulls and seven rams for me.' Balak did as Balaam said, and the two of them offered a bull and a ram on each altar. Then Balaam said to Balak, 'Stay here beside your offering while I go aside. Perhaps the LORD will come to meet with me. Whatever he reveals to me I will tell you.' Then he went off" (23:1). The narrative demonstrates that the prophet could not control God and skillfully influence a change in Him or alter the word of the Lord even though different manipulative tactics were used. Sadly, at the end, Balaam gave very shrewd advice to the pagan king—seduce God's people into sin (31:16; cf. 25:1–3); and in the consequent war between the Moabites and Israel, Balaam was killed as a sign of God's disapproval of his actions (31:8; Rev 2:14).

King Saul

The biblical narrative about Saul and the witch of Endor is very eloquent and instructive. According to 1 Sam 28, the rebellious king Saul

went to the witch of Endor because God was not communicating anymore with him. Who then spoke to Saul? A careful analysis of this incident demonstrates that Saul did not encounter the soul or spirit of the dead Samuel, who at that time was in the grave, but experienced the performance of an evil spirit who played the role of the prophet Samuel in order to completely discourage the king. Several pertinent studies of this story lead to this conclusion (see, especially, the outstanding studies of Grenville Kent 2011; 2014:141–160). Satan is a master of disguise and presented himself in the appearance of Samuel, because he can even come as an angel of light (2 Cor 11:14). The next day, lacking God's presence in his life and lost in despair, Saul committed suicide (1 Sam 31:1-6). Because God did not answer Saul in his troubling situation, he went to a forbidden source and saught a spiritualistic encounter. The narrator of 1 Chronicles clearly states that "Saul died because he was unfaithful to the LORD; he did not keep the word of the LORD and even consulted a medium for guidance, and did not inquire of the LORD. So the LORD put him to death and turned the kingdom over to David son of Jesse" (1 Chr 10:13–14 NIV) (for other important insights see Galenieks 2005:290–298; Ndysia 2015:98–100).

Queen Jezebel

Queen Jezebel was involved in witchcraft as 2 Kgs 9:22 testifies: When Joram saw Jehu he asked, "'Have you come in peace, Jehu?' 'How can there be peace,' Jehu replied, 'as long as all the idolatry and witchcraft of your mother Jezebel abound?'" (NIV).

Isaiah

The Prophet Isaiah mentions that God's people had fallen into magical practices: "They are full of superstitions from the East; they practice divination like the Philistines and embrace pagan customs" (Isa 2:6 NIV; see also 3:2, 3; 57:3; and 47:9, 13, for Babylonian practices; cf. Nah 3:4 concerning Nineveh's sorceries and witchcraft). The Creator God is the one who stands against these wrong actions: "This is what the LORD says—your Redeemer, who formed you in the womb: I am the LORD, the Maker of all things, who stretches out the heavens, who spreads out the earth by myself, who foils the signs of false prophets and makes fools of diviners, who overthrows the learning of the wise and turns it into nonsense" (Isa 44:24, 25 NIV).

King Manasseh

King Manasseh was the worst king in Judah (like Ahab in the North), a symbol of evil, yet he reigned 55 years. He practiced idolatry as no one

had before. He offered his sons to foreign gods as living sacrifices and exercised magic, divination, and spiritism. The biblical text says regarding him: "He sacrificed his own son in the fire, practiced divination, sought omens, and consulted mediums and spiritists. He did much evil in the eyes of the LORD, arousing his anger" (2 Kgs 21:6 NIV). Similar things are written in the Chronicles: "He [Manasseh] sacrificed his children in the fire in the Valley of Ben Hinnom, practiced divination and witchcraft, sought omens, and consulted mediums and spiritists. He did much evil in the eyes of the LORD, arousing his anger" (2 Chr 33:6 NIV). Manasseh murdered Isaiah and many other prophets and people. According to the pseudepigraphic writing, The Ascension of Isaiah, Isaiah was sawed in half during his reign. Nevertheless, according to 2 Chr 33:12–16, King Manasseh repented while he was in Assyrian captivity, regained his throne, and introduced a large reformation in Israel. What a miracle of conversion! This is great news: God saves repentant sinners. Even those people who are caught in witchcraft can experience genuine repentance and be redeemed by God's grace and His power. There is hope of salvation even for diviners and magicians. Praise the Lord!

Micah

The Prophet Micah speaks about God's judgment on those who practice magic: "I will destroy your witchcraft and you will no longer cast spells" (Mic 5:12 NIV).

Ezekiel

Ezekiel describes the use of magic by false prophetesses (chap. 13) as well as by Nebuchadnezzar who sought an omen and read from an animal's liver (chap. 21). Magic misleads, enslaves, and God strongly condemns it:

Now, son of man, set your face against the daughters of your people who prophesy out of their own imagination. Prophesy against them and say, "This is what the Sovereign LORD says: Woe to the women who sew magic charms on all their wrists and make veils of various lengths for their heads in order to ensnare people. Will you ensnare the lives of my people but preserve your own? You have profaned me among my people for a few handfuls of barley and scraps of bread. By lying to my people, who listen to lies, you have killed those who should not have died and have spared those who should not live." Therefore this is what the Sovereign LORD says: "I am against your magic charms with which you ensnare people like birds and I will tear them from your arms; I will set free the people that you ensnare like birds. I will tear off your veils and save my people from your hands, and they will no longer fall prey to your power. Then you will know that I

am the LORD. Because you disheartened the righteous with your lies, when I had brought them no grief, and because you encouraged the wicked not to turn from their evil ways and so save their lives, therefore you will no longer see false visions or practice divination. I will save my people from your hands. And then you will know that I am the LORD." (Ezek 13:17–23 NIV)

Ezekiel reveals Nebuchadnezzar's divination practices in the forms of seeking a sign by shooting arrows and hepatoscopy. God proclaimed to Ezekiel what he needed to perform before the people: "Mark out one road for the sword to come against Rabbah of the Ammonites and another against Judah and fortified Jerusalem. For the king of Babylon will stop at the fork in the road, at the junction of the two roads, to seek an omen [qesem]: He will cast lots with arrows, he will consult his idols, he will examine the liver [kabed]" (Ezek 21:20, 21 NIV). The liver was considered the source of the blood and hence the base of life itself, therefore the cuts through the livers of chosen birds or animals were used for predicting future events (hepatoscopy or haruspicy).

In Assyria and Babylonia the *baru* (seer) priest, an important caste of diviners, specialized in examining the entrails of sacrificial sheep (extispicy). They looked for a sign by 'seeing' the position of the internal organs (liver, gall bladder, stomach, etc.). The *baru* were consulted by kings at court and by generals on the battlefields. Other forms of divinations included interpretation of dreams, dream liquids and fire, casting lots, shooting arrows, throwing sticks, mediums consulting the dead (necromancy), watching the behavior of animals, and observing signs in the heavens (astrology or astromancy). (VanGemeren 1990:22)

It was generally believed that gods could give humans an omen.

Ezekiel also has a very authoritative statement against false prophets and their perverted deceptions: "Her prophets whitewash these deeds for them by false visions and lying divinations. They say, 'This is what the Sovereign LORD says'—when the LORD has not spoken" (Ezek 22:28 NIV).

Daniel

Daniel was considered to be a wise man of Babylon. It is interesting that four categories of wise men are enumerated in the book of Daniel: enchanters, magicians, diviners, and astrologers (Dan 2:2; see also 1:20; 2:10, 27; 4:7; 5:7), but Daniel was never directly associated with any of these four groups even though he went through the Babylonian University, engaged in rigorous studies, and was named president of their academia, the head of all wise men in the province of Babylon (see Dan 1:3,4; 2:48; 5:11).

Malachi

The Prophet Malachi mentions that sorcerers were among God's people even after the Babylonian exile, and he lists them together with adulterers, perjurers, and oppressors (Mal 3:5).

God's Response and Attitude

It is important to state that true prophets never used magic, incantation, or any form of divination or manipulation in order to pronounce God's message (VanGemeren 1990:16–40). The word of God was revealed to them without their specific tactics or actions. They relied on this revelation; they did not urge God by any means to produce it (Heb 1:1, 2; 2 Pet 1:19–21). This is a unique claim of the biblical prophets in the midst of Ancient Middle East cultures that was full of magic, divination, and occultism. John Oswalt rightly underlines that "there is no record of a Hebrew prophet's message requiring confirmation through divination" (2015:70). He notices that there is "the remarkable absence of forms of divination in connection with prophets" (77). It is true that divination was practiced among false prophets and the Israelites, but "one could not 'get a message' from God on one's own initiative and in response to some device" (79).

God's instruction was specific: any manipulation with the word of God was forbidden. The needed truthfulness of the prophet's message and his credibility is described in Deut 13:1–4:

If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, and if the sign or wonder of which he has spoken takes place, and he says, 'Let us follow other gods (gods you have not known) and let us worship them,' you must not listen to the words of that prophet or dreamer. The LORD your God is testing you to find out whether you love him with all your heart and with all your soul. It is the LORD your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him.

It is important to realize that even false prophets can perform signs and miracles, but they mislead. Mighty deeds and miracles are not proof of the trustworthiness and authenticity of the prophecy or the prophet's teaching. "One impossibility for a true biblical prophet, therefore, is that he would proclaim any message that promotes other gods and their worship" (Williams 2003:16). "The signs or wonders the prophet performs are of secondary importance to the message they accompany" (17). "A person is not necessarily a prophet because he is able to announce a sign or wonder that comes to pass. If the message that person speaks calls people to faithful obedience to the God of the Scriptures, only then should the sign or wonder be acknowledged as legitimate" (18).

The Pentateuch's teaching on this topic brings God's powerful disapproval and a strong condemnation of magic, occultism, and spiritistic practices in the Old Testament. Consider these key texts that are very relevant to this topic:

- 1. "Do not allow a sorceress to live" (Exod 22:18 NIV).
- 2. "Do not practice divination [nachash] or seek omens ['anan = bring clouds, soothsay, practice magic]" (Lev 19:26 NIV).
- 3. "Do not turn to mediums or seek out spiritists, for you will be defiled by them. I am the LORD your God" (Lev 19:31 NIV).
- 4. "You are to be holy to me because I, the LORD, am holy, and I have set you apart from the nations to be my own. A man or woman who is a medium or spiritist among you must be put to death. You are to stone them; their blood will be on their own heads" (Lev 20:26–27 NIV). There was in Israel a very severe punishment for those practicing divination, occultism, or acting as a spiritistic medium—the death penalty. It is important to remember that this capital punishment was executed under a theocratic system, a system that no longer exists or is relevant today, though the severity of the penalty stands against the occult and magic and still upholds an unbending and unchanged principle.
- 5. "I will set my face against anyone who turns to mediums and spiritists to prostitute themselves by following them, and I will cut them off from their people" (Lev 20:6 NIV).
- 6. "When you enter the land the LORD your God is giving you, do not learn to imitate the detestable ways of the nations there. Let no one be found among you who sacrifices their son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD; because of these same detestable practices the LORD your God will drive out those nations before you" (Deut 18:9–12 NIV). This text provides the most inclusive list of forbidden practices (eight of them) among God's people in Israel.

The experience described in Acts 19:17–20 (ESV) is very relevant for understanding biblical legislation: "And this became known to all the residents of Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was extolled. Also many of those who were now believers came, confessing and divulging their practices. And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver. So the word of the Lord continued to increase and prevail mightily." This is the only voluntary occurrence of books being burned in the Bible. It must be underlined that these books contained magical words, incantations, and formulas.

This is the only proper attitude toward such occult literature. No matter the cost, this material is not proper, because it leads to contact with unclean spirits. A drachma was a silver coin worth about a day's wages (the 50,000 days of work represents around 140 years of hard work practically without any vacations). When people are in Christ, they are willing to sacrifice anything that is a hindrance to following God and fulfilling His will.

When I was in Papua New Guinea several years ago, I visited an Adventist church in a village not far from the capital city. A big stone monument was erected in the courtyard in front of the church as a memorial of the people burning their spiritualistic books, magical formulas, and idols when they decided to follow the Lord and be baptized. This memorial constantly reminded them of their new direction in life—worshiping and obeying the true living God, Jesus Christ.

Conclusion

The Old Testament message is clear. It may be summarized in a simple paraphrase: "Do not play with the fire, it will devour you! Stay away from the occult and magic, because these practices belong to the enemy, the anti-God evil forces." From God's perspective the occult is an ultimate evil because it replaces God with demons. It is a matter of life and death, and this is why the language against magic and occultism is so strong. The message of those involved in the occult should be completely ignored: "So do not listen to your [false] prophets, your diviners, your interpreters of dreams, your mediums or your sorcerers who tell you, . . ." (Jer 27:9 NIV). God's judgment will fall upon the wicked and enchanters (Ps 58:3–5, 11; see also the New Testament condemnation of the magical practices of different kinds—Gal 5:20, Rev 9:21; 18:23; 21:8; 22:15). To practice divination is an act of rebellion against God comparable to the evil of idolatry (1 Sam 15:23).

One needs to maintain a right relationship with the Lord in order to escape the deception of magic, divination, and occultism. God's people need to cultivate trust and a loving relationship with their good God. Only in this way will they remain on safe ground. God's Word is categorical and unequivocal: "When someone tells you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God? Why consult the dead on behalf of the living? Consult God's instruction [law] and the testimony of warning [testimony of prophets]. If anyone does not speak according to this word, they have no light of dawn" (Isa 8:19, 20). This is why David encourages God's people to be faithful to the Lord, because He is our only safeguard and refuge: "The LORD is my light and my salvation—whom shall I fear? The LORD is the stronghold of my life—of whom shall I be afraid?" (Ps 27:1 NIV). The people of God

do not need to be afraid of magic or occultism, because behind all these practices are fallen and defeated evil demonic forces. Believers can fully trust their loving and caring God who is the Victor over evil, and who has already defeated Satan.

Works Cited

- Athenagoras. 2015. On the Resurrection of the Dead. Edited by James Donaldson and Arthur Cleveland.
- Aune, D. E. 1980. Divination. The International Standard Bible Encyclopedia. Edited by Geoffrey W. Bromiley et al. Vol. 1. Grand Rapids, MI: William B. Eerdmans.
- Brown, F. S. R., S. R. Driver, and C. A. Briggs, eds. 1907. *A Hebrew and English Lexicon of the Old Testament*. Oxford, UK: Clarendon Press.
- Childs, Brevard S. 1985. Old Testament Theology in a Canonical Context. Philadelphia, PA: Fortress.
- Clement. 2008. The Recognitions of Clement.
- Clement. 2014. Miscellanies (Stromata). Beloved Publishing
- Cullmann, Oscar. 1958. Immortality of the Soul or Resurrection of the Dead? The Witness of the New Testament. London: Epworth.
- Enroth, R. M. 1984. The Occult. Evangelical Dictionary of Theology. Edited by Walter A. Elwell. Grand Rapids, MI: Baker Book House.
- Fudge, Edward W. 2011. *The Fire that Consumes: A Biblical and Historical Study of the Doctrine of Final Punishment*. 3rd ed., fully updated, rev. and exp. Eugene, OR: Cascade Books.
- Galenieks, Eriks. 2005. The Nature, Function, and Purpose of the Term Sheol in the Torah, Prophets, and Writings. Adventist Theological Society Dissertation Series, vol. 6. Berrien Springs, MI: Adventist Theological Society Publications.
- Gibson, John. 1946. Exodus. *The Daily Study Bible*. Philadelphia, PA: The Westminster Press.
- Green, Joel B. 2008. *Body, Soul, and Human Life: The Nature of Humanity in the Bible.* Grand Rapids, MI: Baker Academics.
- Gushee, David P. 2005. Only Human: Christian Reflections on the Journey toward Wholeness. San Francisco, CA: Jossey-Bass.
- Harris, R. Laird, Gleason L. Archer, Jr., and Bruce K. Waltke, eds. 1981. *Theological Wordbook of the Old Testament*. Chicago, IL: Moody.
- Kent, Grenville J. R. 2011. Say It Again, Sam: A Literary and Filmic Study of Narrative Repetition in 1 Samuel 28. Cambridge, UK: Lutterworth Press.
- _____. 2014. "Call Up Samuel": Who Appeared to the Witch at En-Dor? (1 Samuel 28:3–25). *Andrews University Seminary Studies* 52, no. 2 (Autumn): 141–160.
- Kiuchi, Nobuyoschi. 2007. Leviticus. Apollos Old Testament Commentary. Edited by David W. Baker and Gordon J. Wenham. Downers Grove, IL: InterVarsity Press.
- Kuemmerlin-McLean, Joanne. 1992. *The Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday.

- Ndisya, Joseph Mutune. 2015. An Analysis and Response to the Fear of Evil Spiritual Forces Among Kamba Christians in the Light of Biblical and Ellen G. White Teachings. PhD dissertation. Andrews University.
- Oxford Dictionaries. N.d. Magic. Accessed 30 December 2015. http://www.oxforddictionaries.com/us/definition/american_english/magic.
- Schwartz, Gary E., and William L. Simon. 2002. *The Afterlife Experiments:*Breakthrough Evidence of Life after Death. New York: Simon & Schuster.
- Scurlock, J. A., and Joanne K. Kuemmerlin-McLean. 1992. Magic. *The Anchor Bible Dictionary*. Edited by David Noel Freedman et al. New York: Doubleday.
- Spiritualism. 2012. World Book Encyclopedia. Chicago, IL: World Book.
- Tresmontant, Claude. 1960. A Study in Hebrew Thought. Trans. Michael Francis Gibson. New York: Desclee.
- VanGemeren, Willem A. 1990. *Interpreting the Prophetic Word: An Introduction to the Prophetic Literature of the Old Testament*. Grand Rapids, MI: Zondervan.
- VanGemeren, Willem A. ed. 1997. New International Dictionary of Old Testament Theology and Exegesis. Grand Rapids, MI: Zondervan.
- VanGemeren, Willem A., ed. 1997. New International Dictionary of Old Testament Theology and Exegesis. Grand Rapids, MI: Zondervan.
- Wisbrock, George. 1990. Death and the Soul. Oakbrook, IL: ZOE-Life Books.
- Wolff, Hans Walter. 1974. Anthropology of the Old Testament. Philadelphia, PA: Fortress.
- World Book Encyclopedia. 2012. Magic. Chicago, IL: World Book.
- Oswalt, John N. 2015. Is There Anything Unique in the Israelite Prophets? *Bibliotheca Sacra* 172, no. 685 (January-March): 70.
- Williams, Michael J. 2003. The Prophet and His Message: Reading Old Testament Prophecy Today. Phillipsburg, NJ: P&R Publishers.



Jiří Moskala, ThD, PhD, is dean and professor of Old Testament exegesis and theology. He joined the faculty in 1999. Prior to coming to Andrews, Moskala served in various capacities (ordained pastor, administrator, teacher, and principal) in the Czech Republic. He is a member of different theological societies and has authored or edited a number of articles and books in the Czech and English languages. In addition, he has participated in several archaeological expeditions in Tell Jalul, Jordan.

ROBERT M. JOHNSTON

Demon Possession and Exorcism In the New Testament

Belief in incorporeal beings who interact with human beings was almost universal among ancient peoples, both pagan and Jewish. They were called spirits or demons. These terms were originally morally neutral but came to signify evil forces. A good survey of how the meaning of *daimon* developed is provided by Everett Ferguson (2003:236–238).

Pagan and Jewish background

For Socrates daimon meant something like a conscience. Plato sometimes used the word as a term for divine intermediaries or demigods, sometimes as something like the guardian angel of a person or a city. From this developed the idea that everyone has two demons, one good and one bad. As we approach New Testament times, as seen in authors like Xenocrates, Apuleius, and Plutarch, demons were viewed as malevolent spirits which were everywhere and caused trouble for humans. The idea that the demons are demigods (see Plutarch Moralia in Babbitt 1993:63, 65) prepares the way for the identification of pagan deities with demons in 1 Cor 10:20 and other early Christian literature. A demon could take possession of a person, a condition for which the verb was daimonizomai (literally "to be demonized"), resulting in physical or mental affliction, and pagans had sorcerers (magoi) who performed exorcisms by means of incantations and magical techniques (Ferguson 2003:236–238). "Sorcerers [would] advise those possessed by demons to recite and name over to themselves the Ephesian letters [a magic formula]" (Plutarch Moralia in Minar, Sandbach, and Helmbold 1999:55).

Intertestamental Judaism had parallel ideas. Tobit 6:21 speaks of a person's guardian angel. But the demons are not demigods but fallen angels. In Jubilees10:5–9 most of the angels who sinned are imprisoned in the netherworld, but a tenth of them are allowed to remain to afflict sinful

human beings. In 1 Enoch 15:11-16:1 they are the disembodied spirits of the dead giants begotten by the angels who copulated with women; their work is to afflict and deceive humankind. An alternative opinion, found in the Qumran literature and some rabbinic literature (see Cohen 1949:260), was that these spirits were created by the Lord during the creation week. Demons could enter into a person (for citations and discussion see Cohen 1949:260-270), and the Jews had exorcists such as one Eleazar, reported by Josephus, who drew out the demons through the victims' nostrils by means of techniques and incantations supposedly passed down from Solomon (Antiquities 8.46–49 (8.2.5), in Whiston 1987:214). The Pharisees were thought to be especially adept at exorcisms, though later Rabbis sought to explain the practice away (for citations and discussion see Urbach 1979:98-102). Jesus said to the Pharisees, "If I cast out demons by Beelzebul, by whom do your sons cast them out?" (Matt 12:27). Acts 19:13–16 tells of seven Jewish exorcists in Ephesus who sought to employ the name of Jesus as a magical formula, with disastrous results.

Terminology

In the Greek New Testament several terms are used apparently interchangeably: daimōn, but more commonly its diminutive form daimonion; pneuma, usually described as pneuma akatharton (unclean spirit); and sometimes pneuma poneron (evil spirit); and in the plural pneumata plana (deceitful spirits), and pneumata daimoniōn (demonic spirits, or spirits of demons). We need also to note a verb common in the gospels, daimonizomai, meaning to be in a condition of being possessed by a demon or demons.

The interchangeability of these terms is obvious from so many examples that I will cite only two representative instances. In Mark 3:15 Jesus grants his twelve apostles the authority to cast out *demons*, while in Mark 6:7 he gives them authority over the *unclean spirits*. Mark 7:25 tells us about a Greek woman who was possessed by an *unclean spirit*, while in the next verse she begs Jesus to cast the *demon* out of her daughter.

The significance of the epithet *unclean* spirit may be that it had the effect of separating a person from the worship of God.

Occurrences in the Synoptic Gospels and Acts

The Synoptic Gospels are replete with stories and references to demon possession and exorcisms, in fact more than sixty. In Mark, commonly considered the first Gospel, the first recorded miracle of Jesus is the exorcism of a man with an unclean spirit in the synagogue of Capernaum (Mark 1:21–28). In the first half of this Gospel the only ones on earth who know the identity of Jesus are the demons. This man is made to cry out,

"What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God."

There are several points to notice. The speaker uses both a plural pronoun and a singular one. Is the speaker the man or the demons? That the possessed person could be under the spell of multiple demons was common. Luke 8:2 tell us that Jesus cast out seven demons from Mary Magdalene, and when Jesus asked the Gerasene demoniac his name, the reply was Legion, "for many demons had entered him" (Luke 8:20). It seems that when a person was possessed a distinction could not always be made between his own voice and that of the demons. Also noteworthy is what has been called the Messianic Secret, which here is really the Son of God Secret. Jesus commands the demons to be silent and not disclose his real identity. The title Holy One of God was not the self-designation that Jesus preferred, which was Son of Man. Finally, it is worth noting that Jesus employed no incantation or magical technique, but rather gave the simple command: "Come out!" According to Mark 1:28 Jesus first became famous as an exorcist.

In Mark 3:13–19 Jesus called to him the twelve men who would become his apostles. "He appointed twelve, to be with him, and to be sent out to preach, and to have authority to cast out demons" (v. 15). When Jesus sent them out on their first mission "they cast out many demons and anointed with oil many that were sick and healed them" (Mark 6:13). Throughout the Synoptics sickness and demons are closely associated.

The apostles continued to have the authority to cast out demons after Christ's ascension, and several incidents are recorded in the book of Acts, some of which may reflect the superstition of the multitude. Acts 5:12-16 tells us that people thought they could be healed if Peter's shadow fell on them. The people brought "the sick and those afflicted with unclean spirits, and they were all healed" (v. 16). The terminology is worth noting: they were healed (Greek therapeùō). This usage is not found in Mark, who never uses this term for demonized persons, but in Luke exorcism is a healing. Another curious incident is narrated in Acts 19:11–12. People thought that if they could be touched by cloths that had come in contact with Paul's body, diseases would leave them and evil spirits would come out of them, and indeed it seemed to work. Consequently some Jewish exorcists, the seven sons of Sceva, sought to do their work by using the name of "Jesus whom Paul preaches" as a magic formula, but the demoniac man leaped on them and injured them (vv. 13–16). The power to cast out demons was from God, not in the words used.

How was the mistake of these sons of Sceva worse than that of the man in Mark 9:38, who was casting out demons in the name of Jesus without being a follower of Jesus? We canot be sure, but perhaps the sons of

Sceva were closer to using the name of Jesus as a magic formula that they thought would work ex *opere operato*. One clear difference between Jesus's exorcisms and those of pagans and Jews is that Jesus did not use incantations and magic. To cast out a demon he simply said: "Come out!" Matt 8:16 says that Jesus cast out the demons "with a word." Disciples expelled the demons in the name of Jesus (Luke 9:17). What was important was not the words used, but the spiritual state of the exorcist. When the disciples were not able to cast out the demon from an epileptic boy and asked Jesus why they had suffered such a humiliating failure, he replied, "This kind cannot be driven out by anything except prayer [some manuscripts add "and fasting"]" (Mark 9:29).

Since casting out demons was such an important part of the apostolic mission, it is surprising that this function is never explicitly listed among the spiritual gifts (charismata) in the Epistles. It may quite legitimately be asked whether exorcism is subsumed under the gift of healing (charismata iamaton) in 1 Cor 12:9, 28. The answer is not completely clear, because the distinction between naturally occurring illness and the disability arising from demons is often unclear, as will be noted below. In some texts the casting out of demons and the healing of diseases and infirmities are mentioned side by side as if distinct activities, as for example in Matt 8:16, 10:8, and Luke 13:32. In other texts the casting out of the demon is called a healing, as in Luke 7:21, 8:2, and 6:18. For example, in Matt 15:28 the Syrophoenician woman says that her daughter "is severely possessed by a demon," but in v. 28 it says "her daughter was healed instantly." Luke 6:18 tells of people who came to be healed (iaomai) of their diseases," and "those who were troubled with unclean spirits were cured (therapeuomai)." Notable also is Acts 10:38, where Peter declares that Jesus went about "doing good and healing (<iaomai) all that were oppressed by the devil." Sometimes the healing and the exorcism may be yoked together like a hendiadys. In view of all this the inclusion of exorcism within healing is not certain but certainly possible. It is also worth noting that among the gifts of the Spirit is the ability to distinguish between spirits (1 Cor 12:10), something also mentioned in 1 John 4:1, where believers are admonished to "test the spirits" (cf. 1 Thess 5:21).

This section cannot end without giving special attention to Mark 3:22–30 and especially its parallel in Matt 12:24–32. The Pharisees declared, "It is only by Beelzebul, the prince of demons, that this man casts out demons." Beelzebul, originally a title for the Canaanite god Baal, had come to be a name for Satan, the supreme demon. Jesus had healed a blind and dumb demoniac, and the response of the people was amazed admiration. The assertion of the Pharisees was their response to that. Then Jesus responds, first making the argument that it is illogical to think that Satan would attack his own realm, for a kingdom divided against itself cannot stand.

Furthermore, how can Pharisaic exorcisms be acceptable if those of Jesus are not? Then Jesus declares: "If it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you" (v. 28), thus declaring that the plundering of the house of Satan is a sign of the in-breaking of the reign of God by the coming of Jesus. Gerd Theissen has remarked that no other charismatic miracle-worker ever claimed that his miracles portended the end of the old world and the beginning of a new age (in Reese 1992:2:141a). Jesus's exorcisms were an eschatological sign.

Finally, Jesus warns that blasphemy against the Holy Spirit will not be forgiven. This implies that the Pharisees in making their accusation were in danger of committing that sin, which was ascribing the work of God to Satan. Davies and Allison observe:

In 12.22–37 Jesus' ministry of exorcism is subject to two radically different interpretations. That is, the one undeniable fact is ambiguous and capable of bearing antithetical meanings. How, then does one get to the truth? The text implies that there are good reasons for embracing one view of Jesus rather than another (12.25–39). . . . Faith cannot abide with ill-will and disagreeable natures: for good fruit cannot be found on a bad tree (12.33). (Davies and Allison 1991:2:365, 366)

Jesus's warning should make us very careful about attributing good works to the devil.

The Works and Effects of the Demons

The picture that the Synoptic Gospels and Acts gives us of the work of the unclean spirits does not seem to differ greatly from the popular beliefs of the time. It was believed that evil spirits favored certain kinds of location, such as dark places and ruined buildings. Everyone believed that these spirits especially liked to be where there is water (Cohen 1949:262, 264). Jesus utilized this belief in Luke 11:24–26 (see also Matt 12:43–45):

When the unclean spirit has gone out of a man, he passes through waterless places seeking rest; and finding none he says, "I will return to my house from which I came." And when he comes he finds it swept and put in order. Then he goes and brings seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first.

We note that exorcism was reversible. We also note that, if the words are more than colorful rhetoric, some demons are worse than others.

It was also believed that evil spirits attack not only people but animals, which then become dangerous (Cohen 1949:266), thus mad dogs were believed to be the victims of demons. When Jesus exorcized the Gerasene

demoniac (Mark 5:1–20 and parallels) the demons begged Jesus to let them enter a herd of pigs, "And the unclean spirits came out, and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea" (v. 13).

Quite in line with what is found in the Greek and Jewish traditions, the people of the New Testament believed demons to be the cause of most physical problems and most or all mental problems. These include epilepsy (Luke 9:39), loss of speech (Luke 11:14, Matt 9:31), inability of an old woman to straighten her back (Luke 13:10–13), inability to hear (Mark 9:25), blindness (Matt 12:22), and a tendency to self-destruction (Matt 17:15). But the distinction between naturally occurring illness and disability arising from demons is often unclear. The same symptoms are ascribed to sickness in Matt 4:24, where demon-possession is listed separately from other illness, and to a demon in Matt 17:15. But it is of interest to observe that, whatever the nature of the affliction, and especially in the case of demon-possession, the victim was never blamed for it.

Most mental aberrations, including unconventional opinions, were ascribed to demon-possession, which is most clearly illustrated in the Gospel of John, as we shall see below. However, in Mark 3:21 Jesus's family, concerned about his mental state, says "he is out of his mind (Greek <code>exestē</code>)." The Greek term used here is <code>existēmi</code>, which means being in a state of confusion, which may or may not have demonic causation. The scribes, however, in the same pericope, do not hesitate to accuse Jesus of demonpossession of the highest order (v. 22).

Another striking effect of demon-possession, at least in some cases, was the impartation of superhuman strength. Mark 5:3, 4 tells us that the Gerasene demoniac "had often been bound with fetters and chains, but the chains he wrenched apart, and the fetters he broke in pieces; and no one had the strength to subdue him." Demons also bestowed other abilities, such as in the case of the slave girl who had the spirit of divination and foretelling the future (Acts 16:16). When the demon left her, so did the ability (v. 19).

The Gospel of John

When we turn to the Fourth Gospel we find ourselves in many ways in a different world from the Synoptic Gospels. We find no exorcisms and no one possessed by demons. But we see Jesus himself accused of having a demon. We already saw this in the Synoptics, in Mark 3:20–27 and parallels, that the Pharisees and scribes accused Jesus of being demonpossessed. But whereas in the Synoptics the Pharisees said Jesus was demon-possessed because he successfully performed exorcisms, in the Gospel of John the charge is based upon what Jesus says.

In John 7:20, after Jesus tells "the Jews" that they were plotting to kill him, thus disregarding the commandments, they retort: "You have a demon! Who is seeking to kill you?" In this instance "You have a demon" is essentially a way to say "You are crazy."

Again, after an unpleasant interchange "the Jews" replied, "Are we not right in saying that you are a Samaritan and have a demon?" Samaritans were heretics, so here having a demon basically means holding to an outrageous opinion. Jesus denied the charge (John 8:48, 49), and made an even more sensational claim: "If any one keeps my word, he will never see death," to which "the Jews" replied, "Now we know that you have a demon. Abraham died, as did the prophets; and you say,' If any one keeps my word, he will never taste death" (8:51–52). In their minds, heretical opinions are prompted by indwelling demons.

In John 10:20, 21 we find the same division of opinion noted in Matt 12:24–32: "There was a division among the Jews because of these words. Many of them said, 'He has a demon, and he is mad; why listen to him?' Others said, 'These are not the sayings of one who has a demon. Can a demon open the eyes of the blind?" Once again what Jesus did and said could lead the hearers to diametrically opposite conclusions about the speaker. To some Jesus's claim that he had the power to lay down his life and to take it up again (v. 18) was nonsense. To others it seemed that one who could perform such miraculous works of mercy should be taken seriously. But what is of interest is the belief that seemingly nonsensical claims are the result of demon-possession.

If there is an exorcism in the Fourth Gospel it is only the casting out of Satan from the world through the Passion (John 12:31). A reading of the fourth Gospel has the effect of discrediting the concept of demon-possession, because the only One so described was manifestly innocent of it. The contrast with the Synoptic Gospels is dramatic.

The Epistles and Revelation

The mention of demons in the rest of the New Testament is sporadic, and none of the instances are cases of demon-possession in the Synoptic sense. Paul call his "thorn in the flesh" a messenger of Satan (1 Cor 12:7), but he hardly considers himself to be demon-possessed. But "Babylon" is demon-possessed (Rev 18:2).

We see agreement with the idea that the pagan gods and idols are demons (1 Cor 10:2, 20–21; Rev 9:20), and with the idea that heretical opinions are propagated by deceitful spirits and demons (2 Tim 4:1), yet they believe correct doctrines ("Even the demons believe and shudder," Jas 2:19). Unclean spirits deceive the rulers of nations (Rev 16:13, 14).

Conclusion

Demon-possession was an almost universal belief of all peoples in the Mediterranean world of New Testament times, and it is a prominent feature of the Synoptic Gospel narratives and the book of Acts. The Gospel of John witnesses to Jewish belief in the phenomenon but strikingly lacks mention of actual demon-possession or exorcisms. In the rest of the New Testament we do not find these things at all, though there are several mentions of demons. But a robust belief in demon-possession as a cause of physical or mental afflictions, or even of heretical doctrines, seems to have evaporated from Christian literature in later years, at least for a time. A search of the Apostolic Fathers turns up a few mentions of demons, but nothing approaching demon-possession of the Synoptic kind .

As we move from the Synoptics and Acts into the rest of the New Testament, we seem to move from exorcism of individuals to a focus on the exorcism of the planet, from the inauguration of the Kingdom of God to its consummation.

Works Cited

Babbitt, Frank Cole, ed. and trans. 1993. *Plutarch Moralia*. Vol. 5. Loeb Classical Library. Cambridge, MA: Harvard University Press.

Cohen, A. 1949. Everyman's Talmud. New York: E.P. Dutton.

Davies, W. D., and Dale C. Allison. 1991. A Critical and Exegetical Commentary on the Gospel According to Saint Matthew. Vol. 2. Edinburgh, Scotland: T&T Clark.

Ferguson, Everett. 2003. *Backgrounds of Early Christianity*. 3rd ed. Grand Rapids, MI: William B. Eerdmans.

Minar, Edwin L., F. H. Sandbach, and W. C. Helmbold, eds. and trans. 1999. *Plutarch Moralia*. Vol. 9. Loeb Classical Library. Cambridge, MA: Harvard University Press.

Reese, David George. 1992. Demons. In *The Anchor Bible Dictionary*, vol. 2, 141a, edited by David Noel Freedman. New York: Doubleday.

Urbach, Ephraim E. 1979. *The Sages: Their Concepts and Beliefs*. Jerusalem, Israel: The Magnes Press, Hebrew University.

Whiston, William, trans. 1987. *The Works of Josephus*. New updated ed. Peabody, MA: Hendrickson Publishers.



Robert M. Johnston was a missionary in Korea and the Philippines for twelve years, and he has traveled and taught in many countries. Since 1973 he has taught in the Seventh-day Adventist Theological Seminary of Andrews University, first in the theology department, and then in the department of New Testament, of which he was chair for some ten years.

CRISTIAN DUMITRESCU

A Historical Survey of Healing and Exorcism

Preamble

The attempt to describe the historical developments regarding spiritual warfare in one short paper presents serious challenges. The time span to be covered is at least two thousand years if limited to the Christian church. The second challenge is the varied assumptions and hermeneutics with which different historians read events. Denominational stance and theological backgrounds decide *a priori* if belief in healing or deliverance is possible. Roman Catholics have been for millennia supporters of the miraculous. Protestants, who initially rejected the reality of miracles seem today to be divided on the topic. Some historical documents contain scarce information that can be interpreted according to one's prior belief.

Spiritual warfare is not a new term for missiological studies. As defined by Scott Moreau, spiritual warfare "encompasses Satan's rebellion against God and the manifestations of that rebellion in the created order" (in Corrie 2007:369). It is an ongoing conflict and war manifested in the creation on planet earth. Its most extreme aspects are the battle against different forms of deadly diseases, often referred to as miraculous healing, and against demonic confrontation through deliverance or exorcism. Not all diseases are caused by demonic forces, and not all problems in life are spiritual warfare. Since the Bible describes the fundamentals of spiritual warfare but does not prescribe a certain way to approach it, there is a continuous need to assess the *modus operandi* of satanic forces. No historical period or particular culture is exempted from demonic influence, but Satan's forces manifest themselves contextually to best fulfill their purposes. This paper will focus on the most common response to spiritual warfare, miraculous healing and exorcism or deliverance. Noting the continuous developments of challenges and responses to spiritual warfare, Amanda Porterfield concludes that "to focus on healing in the history of Christianity . . . is to attend to important elements of continuity amid the jumble of competing doctrines, innumerable churches, disparate behaviors, and historical developments" (2005:3).

Old Testament Background

Healing is part of restoring the wholeness of human beings. God created very good human beings. By hoping to become better than God's creation, humans became slaves of Lucifer. Their bodies were affected by sickness and death, their minds became confused regarding right and wrong, and their wills were no longer able to recognize and resist sin. But God stepped in and began the work of restoration. Sarai, Abraham's wife, experienced healing from bareness at an age no one expected such a miracle to happen. Moses tested the power of God when faced with the challenge to liberate Israel. Israel itself experienced God as their healer both in physical healing as well as in providing in a miraculous way for all their needs. God also had to fight "against animism and idolatry among His chosen people" (Kraft 2015:32).

New Testament Background

Jesus came to restore humanity in all its aspects. He did that through his messenger, the Holy Spirit. Both the Old and the New Testament contain countless numbers of cases where the Holy Spirit, directly or indirectly, brought healing and restoration. Jesus himself included healing as part of his mission when reading the passage from Isaiah in the synagogue. As Christ (the Anointed One), he was supposed to fulfill the messianic prophecies of saving, healing, and restoring human beings. As Christ, he worked in the power of the Spirit and with divine authority. As such he confronted the powers of evil, often by miraculous healings or deliverance from demon possession.

Jesus identified himself as Messiah not so much by claiming it, but by demonstrating he was fulfilling the messianic prophecies through acts of miraculous restoration. "The teachings in the gospel consist not only of what Jesus said but also of what He did" (MacNutt 2005:45). Most of his activity was devoted to restoring people by healing their minds, bodies, and emotions. He worked toward restoring people's dignity as human beings and restoring God's image and dominion on earth. He demonstrated the presence of God's kingdom and then explained it through his teachings. "Jesus did things and then commented on them, explained them, challenged people to figure out what they meant" (Wright 1999:39). It is no wonder that the opening act of his ministry was performed by transforming a wedding failure by an act of restoring a family's dignity and

honor. And there should be no surprise that often Jesus healed on Sabbath, reminding people that he created and is the Lord of the Sabbath, restoring both the worshippers and the day of worship. A comprehensive summary and analysis of Jesus' miracles is offered by Michael J. Lovis in *The Gospel Miracles*.

However, Jesus did not perform these miracles all by himself. He delegated authority and power to his disciples to do the same: to proclaim the kingdom of God and to demonstrate its reality by performing miraculous acts—curing the sick, healing lepers, casting out demons, and raising the dead (Matt 10:8). First, he sent the 12, then the 72, and finally the newly established church. The surprise of the disciples was so great to see that the Holy Spirit could manifest himself through human beings and they interpreted the results in the correct way: the power of Satan was broken, the spirits could be overcome. Restoration from sin was not only possible but real.

By identifying himself with the Spirit, Jesus promised the early church that he would continue to be with them and do the restoration miracles. His promise was confirmed when Peter and Silas healed the crippled man begging at the Temple's gate. This was simply the continuation of the restauration worked through the prophets and through Jesus. It was a confirmation of Joel's prophecy that those people without honor and status in Israel would receive the honor of being channels of healing for those in need. Jesus did not bring something new, but revived and continued the restoration process of humanity intended by God. When the Jews refused to offer it to the Gentiles and the nations, God established the church to carry on the healing process.

The Pharisees and the Sanhedrin were scandalized because uneducated men, some fishermen, could perform undeniable miracles. Such events eroded the scholars' status among the Jews and switched the locus of authority. Their motivation was far from the spiritual battle that was taking place under their eyes and which they could no longer recognize. Blinded by the potential of losing face, they tried to shut up the disciples and demanded that no preaching, no healing, and no mentioning of the name of Jesus should ever happen. They did not understand that the work of the Spirit cannot be stopped or contained. The Spirit was working through willing and flexible people.

Historical Developments

The Apostolic Church

The early church continued to exhibit and practice powerful manifestations. The baptism by the Holy Spirit was sought together with

the baptism by water. Speaking in tongues, prophesying, miraculous healings, and exorcisms were recorded in the Scripture as proof of the baptism of the Holy Spirit. Most of these signs convinced onlookers about the authority behind the church's mission. "Visible and audible signs of the Spirit's presence such as these were obviously important and this expectancy lasted for another three hundred years" (MacNutt 2005:80). Especially "in urban environments, Christians banded together for worship services that incorporated exorcism and healing along with other practices that strengthened individuals through union with Christ and with one another as members of his collective body in this world" (Porterfield 2005:45).

Baptism was considered "an exalted form of healing. It was a rite of initiation in the mystery of Christ that gave people eternal life and fortified them against sickness and sin" (60). Often, baptismal candidates had to go through repeated exorcisms that were designed to cleanse them from the demons acquired during their pagan past. Willard Swartley notes that "those to be baptized would go to the priest or the minister every morning for . . . six weeks [of Lent] to be prayed over" (2006:36). The baptism itself was considered a person's exorcism (Kreider 1999:17). However, Angel Rodriguez notes that this kind of exorcism was different than the traditional understanding of demon possession where a demon was "summarily expelled" (2011:198). In reverse, purification of the body was considered a prerequisite for becoming "fit vessels for the healing power of Christ" (Porterfield 2005:44).

The Early Church

After experiencing baptism Christians were expected to pray in tongues or manifest themselves in a Pentecost manner. Visions and prophecy were common during the first 300 years. People sought the gifts of the Spirit and considered them as normal manifestation of a baptized Christian. Tertullian encouraged newly baptized people to "ask your Father, ask your Lord, for the special gift of his inheritance, the distribution of charisms," while Cyril of Jerusalem believed that not only hermits and virgins had charisms but also lay people (McDonell & Montague 1991:16, 17). However, Keir Howard warns that "there is certainly no suggestion within the New Testament documents that remarkable cures were happening on a daily basis in the early Christian communities, as is often suggested today" (2013:4). Gary Ferngren concurs that "it was not curing but caring which constituted the chief ministry of the early Christian community to the sick" (1992:3).

The early church continued to heal and cast out demons at a time when literacy was very low and written documents were extremely rare.

Such power manifestations demonstrated the presence of the Kingdom of God. Origen and Tertullian confirmed the commonality of the practices, pointing to the fact that "for the most part, it is the unlettered persons who perform this work," and at the same time those practicing it enjoy it immensely (MacNutt 2005:83). Origen's dialogue with Celsus (*Contra Celsum*) reveals his understanding of the miraculous. Although practicing a simple religion, early Christians believed in the manifestation of the supernatural in the natural world in response to sincere and fervent prayer. Justin Martyr notes that pagans were so impressed by the power manifested in the deliverance process that many of them converted to Christianity (Kelsey 1988:108).

Both Greeks and Romans were used to miracles, especially when a new god had to be legitimated or when a sanctuary was established (Garland 2011:79). *Thaumatourgoi* were human miracle workers with magical powers to heal, to be in two places at the same time, or to control natural forces. Pythagoras, for example, is credited even by Christian sources to have taught his disciples in different cities on the same day, predict earthquakes, calm rivers, seas and storms, or protect from epidemics. The original use of *magos* indicated belonging to a cast of Persian priests, but its negative connotation comes from the Greek and Romans' view of Persian religion as being fraudulent. As a result, astrologers and magicians were expelled from Rome in 139 and 33 BC, and again in 16, 69, and 89 AD (Paget 2011:133).

Since Christians lived in a world full of the miraculous, they did not deny the reality of pagan miracles but attributed them to the demons or spirits. "Miracles were taken for granted, although some skepticism about the phenomenon did exist, related both to the factuality of the miracle/s described, but also to the character of the miraculous act" (131). Christians attributed the supernatural power of their own miracles to the unique Creator God and had to face persecution from emperors who claimed to be semi-gods or the sons of the gods. As a result, such practices continued to be performed underground, with word spreading about such miracles from mouth to mouth. By challenging political and religious authority through healing and exorcism, Christianity became countercultural (Remus 1983:79). Even more, Christian healing was readily available and inexpensive since it did not require money or extra paraphernalia as the pagan healings required.

Justin, Irenaeus, Theophilus of Antioch, and Tertullian mention miracle workers and exorcists but do not offer details about their work. They did not claim to have exercised the gifts themselves or to have witnessed others doing them. Irenaeus speaks about miraculous healings of different diseases by laying on of hands, exorcisms, and also about raising of the

dead. He notes that the majority of those delivered joined the church. "But we might have heard of none of this had it not been for his desire to better the magical feats of the Gnostics, and to give grounds for accepting the miracles attributed to Jesus in his time on earth" (Daunton-Fear 2009:61). Tertullian states that exorcism in his time was free of charge, offered as a public service. He also tells that faith was required for healings, as well as making the sign of the cross, anointing with oil, and invoking the name of Christ (76). The epidemics of the second and third centuries provided opportunities to demonstrate the superiority of Christian healing and the Christian God. "Christians attracted converts through their personalized view of reality that conceptualized epidemics as punishments for sin, offered salvation from sin, and described the Kingdom of God as a stable, just, and healthy realm awaiting the faithful beyond the present world of misery" (Porterfield 2005:50).

Exorcism was considered "an act of discipleship that displayed the power of Christ in a dramatic way. As a means of expelling sin and evil from others and healing them in the name of Christ, it was also a means of Christian outreach" (63). Eusebius, in his *Church History*, refers to a casual letter sent by bishop Cornelius to another bishop, Fabius of Antioch, mentioning "fifty-two exorcists in his church, amidst Presbyters, janitors and readers" (Paget 2011:142).

During the early church period, miracles happened first followed by the baptism of those who accepted Jesus as their Lord. The threat to the young church came not only from external persecution, but also from the open confrontation with demonic powers. Healing and deliverance were visible manifestations of the cosmic war at an earthly level. But such manifestations were not new for the Jewish Christians who remembered similar confrontations between Moses and Aaron and the Egyptian sorcerers. As in most of the non-Western parts of the world today, the people living during the first three centuries of the Christian church were used to supernatural manifestations of the spirits, so miracles performed by Christians were readily accepted but with a different and superior source. MacMullen claims that miracles and exorcisms convinced the Roman emperor Constantine that Christianity was superior to any other religion or god (1984:92). However, "Christianity developed as part of a new world order, as well as an antidote to the dislocation, fear, and suffering produced by Roman imperialism" (Porterfield 2005:46).

The Demise of Healing and Exorcism

The Constantinian "Revolution"

When Christianity became religio licita, it followed other established

religions and developed categories of believers. Miracles and exorcisms became related to saints and holy people, and later to the clergy. As a result, miracles and healings became rare. Another factor that contributed to the diminishing of these gifts was the waning of the baptism by the Holy Spirit because water baptism was administered to infants who were not speaking at all, let alone in tongues, and fewer and fewer adults were manifesting the gifts. Adult baptism was replaced by confirmation. In addition, once Christianity became the official religion of the Roman Empire, it was embraced by or forced upon migratory tribes that invaded Europe. Most of the barbaric tribes became nominal Christians and introduced a strong syncretistic trend making exorcisms and miraculous healing look weird. Since Christianity had no real challenger in the religious realm of the Western world, except for pagan religions which were considered of demonic origin, the need for miracles and visions to prove its superiority disappeared. From being proof of Christian superiority, healings and exorcisms became certification for individual sainthood.

Leadership in the newly established state religion became more interested in political power and possessions and less in spiritual power. Many bishops were former business owners who converted to Christianity and had managerial and leadership skills. They became the model for the young generation and replaced spiritually dedicated martyrs—conditions that weakened spiritual passion and zeal. Canonization rules for sainthood included the condition that the relics of the candidate saint should facilitate miracles. Thus, healings caused by touching relics became the confirmation of individual sainthood. Porterfield contends that "Christian healing expanded in Africa, Asia, and Europe through devotion to the miraculous powers of the saints and their relics" (2005:69). People viewed sickness as God's challenge for people to seek for miracles, but gradually it was viewed as an opportunity to grow in faith. Suffering and holiness became associated, and healing was sidetracked. Heroic martyrdom was preferred to miraculous healing. Suffering became a blessing instead of healing, and painful penance for oneself and others was the way to become accepted by God.

A good number of miracles are reported in relationship to monks. A common sense logic assumed that since a monk devoted his life to God and sacrificed everything for him, God would reward the monk by providing for him in miraculous ways. A plethora of manifestations are reported in letters between the fourth and sixth centuries, both about Western monks as well as Eastern ones.

These accounts are of two kinds: the inner reflection of the monks themselves, and these contain no miracles; and the view of visitors and outsiders, and it is in these that miracles are mentioned. . . . What is not there is

any idea that the monks themselves expected to experience miracles in their lives.... The well-known story of a young monk who was told by an elder to plant a dead stick and continually water it, was told among the monks as an outstanding example of obedience and nothing more; but when repeated by an outsider there was the addition that the stick miraculously flourished. (Ward 1999:129–131)

Philosophy both found its equivalent in the church and also influenced the church. Platonic philosophy considered the body and soul separate entities and believed that by punishing the body through suffering and death the soul could be purified and finally liberated. Spiritualization of reality became common and the world of ideas was treated as the spiritual kingdom to be desired. The Stoics denied body pleasures and degraded the senses. The Manicheans declared sexuality sinful, allowed only for procreation. Augustine, a former Manichean, considered that the body needed to be subdued because of its inherent evil nature through original sin. Origen perfected this attitude by willingly castrating himself. It was believed that any pleasure, sexual pleasure in particular, made a person impure and in need of penance.

The Middle Ages

The ecumenical councils of the first millennia focused more and more on a theological and rational understanding of God and other biblical doctrines. Although the Holy Spirit was on the agenda of councils, the interest focused on the Spirit's origin and nature and less on the spiritual gifts or his visible manifestations. Intellectual truth and the philosophy about God became more important than live manifestations of the truth. The later demythologizing of the Bible drove the final nail into the coffin of belief in the supernatural. It was believed that miracles were for the weak in faith; the giants of faith should believe without expecting supernatural manifestations.

Moreover, the focus shifted from humans as mediums of healing, to shrines, statues, or relics. People began to pray to God for healing invoking the saints at a shrine. A dead body was viewed as more powerful than a living being. Although Christians venerated saints for various reasons, most of them looked to them with an expectation to be healed. Different saints were chosen as protectors and different diseases had patron saints. "It became customary, indeed obligatory, for new churches to contain some relics within their walls, and pilgrimages to the various shrines became popular" (Daunton-Fear 2009:143). "Shrines dedicated to the bones of saints became centers of community life, and local religious authorities built, rebuilt, or redesigned churches and altars to house them"

(Porterfield 2005:70). Although exorcisms were still performed by priests, the power was invoked from sacred objects such as a wooden or silver cross. Soon, priests could perform exorcisms only if their bishops gave the approval. By referring people to shrines and relics, priests were also shifting responsibility for prayers not followed by healing. Dead or living saints were credited with the ability to exorcise demons.

Telling the story of a demonized woman from the ninth century, Julia Smith notes that "by the late ninth century, saints' shrines were common throughout the Christian regions of Europe, many of them the shrines of locally popular figures . . . some of them the churches of famous saints or early Christian martyrs. To travel, whether locally or long distance, in search of a cure for an ailment was extremely common" (2009:225). The demonized woman was delivered through a repeated process of exorcism and pilgrimages and prayers to the local saint, Opportuna. Smith also indicates that "such pilgrimages in search of a cure presumed a mentality in which physical and spiritual health were intimately linked. Demonstrations of devotion to God and his saints might restore physical well-being or . . . the affliction might be attributed to the work of the devil. In cases such as this, the Christian church had had, since its earliest days, a well-developed theory of demonic possession and also efficacious strategies for dealing with it" (225). Smith specifies that exorcisms were entrusted to an officially appointed ecclesiastical exorcist. She also contends that the demonized woman was cured "by Christ through the intervention and help of St. Opportuna," and that the deliverance involved three "potent, reliable means of invoking Christ's presence and defeating the evil: holy water (water with salt added that a priest had blessed), the sign of the cross, and the traditional words of exorcism, conducted in accordance with the ceremony stipulated in surviving ninth-century liturgical books" (225).

Having to compete with the pre-Christian beliefs of European barbaric tribes, Christians started to develop an imaginative and pragmatic side. "Enthusiasm for miracles stimulated material and aesthetic expressions of Christianity, enriching its sights and sounds and contributing to countless and sometimes magnificent productions of religious art" (Porterfield 2005:73). Icons became alternative means of healing in the absence of real saints. Even the style of painting changed in order to reflect the authority of the saint, the naturalistic depictions making room to "flatter and more solemn, austere, and commanding depictions of Christ and his saints," as well as of *Theotokos* or the trinity (2005:77).

Although a believer in cessationism, Augustine followed the same practice of sending sick people to pray at shrines, but was convinced that miracles happened when people returned from the shrines praising God

for their healing. Apparently, Augustine changed his mind before death and wrote *Retractions* in which he repudiated his early belief of cessationism. But the general trend continued in the church with a fading belief in the power of the Holy Spirit. Illiteracy, the division of clergy from laity, and the struggle for religious and political survival occupied the minds and lives of people during the Middle Ages, contributing to the demise of healing, exorcism, and miracles. Reformation of the leaders became more important than prayer for healing.

From the time of Augustine to Aquinas, miracles were seen as part of a redeemed creation. Christ, the second Adam, would recreate the world in a new form, with new relationships between humans and the crated world. "Miracles were signs that God was able to work uniquely through them [miracle workers] and such signs would be seen in their lives and also affect their death" (Ward 2011:150). Augustine, in the City of God (22.8), recorded the miracles and healings that took place when the relics of St. Stephen were moved from Jerusalem to Hippo in 416 AD, as well as a list of twenty-one other miracles (Daunton-Fear 2009:143–144). These records became the first miracle book of the Middle Ages focusing on what can be defined as a miracle. Next, Venerable Bede compiled detailed records of supernatural events and looked for their inner or spiritual significance. He was interested in the cause of miracles, not only in the external purpose of miracles; he was interested in the why of miracles. Bernard de Clairvaux later moved the interest about miracles into the mechanics of events until they became a "science" seeking to know how miracles took place.

Even the anointing of the sick with oil became a privilege for the dying, no longer for the living. Only the priest was allowed to perform it and anointing with oil gradually became a sacrament that was supposed to have immediate effect. "'Unction'... became corrupted into a sacrament for the remission of sins" (Dickinson 1995:148). Since healing did not always happen, it was avoided as much as possible. Mystery was supposed to be controlled by the sacerdots. Progressively the ones to administer the sacraments became solely the priests, and the laypeople were kept uninformed, unprepared, and ignorant about the way spiritual realities and forces should be faced. Most of the priests were not educated, so healings were performed mainly by bishops.

The prayers for healing and exorcisms were written in books and formalized, with indications about the gestures and the rituals to be performed. Sacramentalism ruled. MacNutt indicates that Jerome's translation of the *Vulgate* replaced physical healing with salvation in James 5:14–16, thus misleading even those who were able to read the sacred text that the prayer for healing was intended for the soul, not for the body (2005:125). The common translation of the Bible was the *Vulgate*, written in

Latin, so even the priests who were able to read did not have access to the biblical texts related to spiritual realities. Most of their knowledge came from oral tradition. With the sacralization of the prayer for the sick and its change into the last unction, nobody really expected a miracle to happen. The prayer became the pretended absolution of sin just before death.

However, tradition claims that a few people, such as St. Bernard, the reformer of monastic orders, were known as healers, although simply by making the sign of the cross and not necessarily by praying. Such people were revered and considered holy. To the sick and dying, any prayer said by such people was seen as having miraculous powers. Hagiography contributed to the spread of the news and the popular tradition is difficult to refute today. Competition between scientific medicine and religious healing resulted in a blending between the two with the monks gradually abandoning miraculous healings in favor of building infirmaries and hospitals inside cloisters and monasteries. The widespread practice of penance was believed to be not only an antidote for sin, but also for its physical consequences. "As a form of discipline that covered almost anything, the penitential system had a regulating effect on medieval religious and social life" (Porterfield 2005:83).

During the Middle Ages exorcisms became less frequent. However, such events were described in detail. The human victims and their specific manifestations were recorded and compared in order to learn more about the identity of the demons who were possessing them. Evil began to be personalized and anthropomorphized. "Along with the penitential system, with its classifications of sin and calibrations of remedies, fascination with the personal relationships between demons and their victims opened human subjectivity to new inspection and analysis and perhaps laid some of the preliminary ground-work for modern psychological thinking" (Porterfield 2005:85).

Tradition claimed that royals had the gift of healing as part of their divine calling. Their healing touch was requested during the plagues of a tuberculosis strain in England and France, and several times a year monarchs held mass healing services where they touched every sick person. Miracles performed during such occasions reinforced the concept that royal authority comes from above, the "kings' consecration was equal in spiritual power to that of a bishop" (MacNutt 2005:135). Politics became mixed with religious ritual and the latter was made subservient to the former. Both King Louis XIV of France and Charles II of England prayed for several thousand people, the latter having prayed for 100,000 people during his 25 years rulership (Bloch 1989:204, 212). "The monarch . . . was purporting to act in the name of God with prayer and the laying on of hands" (Dickinson 1995:147).

The belief in the royal healing touch became so popular that it was very difficult to stop. It took 150 years for monarchs to give up their privileges. In England, Calvinist reformers persuaded Protestant kings to stop touching and praying for people. By 1688, the king was the only one who could pray for the sick people. In France, the atheistic reformers during the French Revolution decapitated King Louis XVI and put an end to the healing by royal touch. Religious leaders were no longer practicing healing by prayer and touch.

Concluding her study on miracles during the Middle Ages, Ward notes that "miracles in the Middle Ages were seen as facts: they were spiritualized, theologized and criticized, but they continued to be recorded as events about people in detail" (2011:162). Anna Maria Luiselli Fadda points to the fact that

according to the Anglo-Saxon perception of the Gregorian tradition, it was not the sensible effect of a miracle that was important so much as the promise of salvation conveyed by the miraculous deeds worked by God. . . . Thus, by pointing to miracles as *signs*, as celestial manifestations of God's power and love for humanity, the audience would be allowed not only to read the story of Salvation as an open text written in created things, but to jump—as Robert Markus put it—"straight to the 'something else,' *aliud aliquid*, signified, not by the word, but by the thing signified by the word." (2005:65–66)

The Reformation

Reformers played an important role in abandoning praying for the sick and demon possessed. Although the opposite was expected, the return to the Scriptures took place during this time in a different context than the one experienced by the early church. Platonist philosophy with the separation of body and soul impacted medieval theology. The renaissance emphasized the human being and naturalism to the detriment of miracles and the supernatural.

Luther did not address the issue of miraculous healing in his writings, but he prayed for Melanchthon who was healed. He rejected prayers addressed to saints for healing and condemned such attempts to manipulate God. He protested against the materialistic practices of the Catholic priests that often extorted money from people who desperately sought healing or deliverance. But Luther acknowledged the possibility that Christ might manifest himself at the human level due to his immanence. As a result, Luther did not reject miracles but condemned the church's use of them.

Following in the early steps of Augustine, Calvin embraced cessationism and made it a doctrine. Cessationism asserts that all miracles stopped with the last disciple of Jesus. However,

the doctrine of the cessation of miracles . . . developed not so much from some abstract distaste for, or even hatred of, miracles but rather out of the particular context of the sixteen-century conflict between Protestants and Roman Catholics, a conflict that was about who was teaching the truth and where the authority resided. While Roman Catholics challenged Protestants to produce miracles in order to prove the truth of their message, the Protestants in turn tried to discredit Roman Catholicism by pointing to the potentially false or even evil origin of their miracles. (Shaw 2006:23).

Calvin claimed that since demons were restricted to a different world after the cross, there is no need for deliverance or miraculous healing. But Calvin was reacting to the healing as practiced by Catholics: visiting and praying at shrines for healing, anointing the dying, and the Royal Touch. The healing shrines were made into a revenue source for the church and the idea of healing was abused. The ceremony for extreme unction was not intended to produce healing. And the Royal Touch was suspended by the Protestant monarchs in England, while in France Enlightenment and the Revolution put an end to spiritual power rituals.

Although Calvin did not agree with the Catholic practices, he never questioned the biblical record on healings and exorcisms. However, he believed that the role of miracles is only to confirm doctrine or truth, so miraculous manifestations were secondary. Faith in the miraculous became inferior to intellectual faith. As a result, Calvin did not consider healing as relevant, placing it in a different category of extraordinary gifts "bestowed on Christ's earliest followers to reflect the momentous events of his actual appearance on earth" (Porterfield 2005:95). He believed that stories about saints having miraculous powers crept into medieval Christianity and were not credible. Porterfield concludes that

like Jews and Christians in the ancient world, Calvin and other Protestant reformers rejected magical forms of healing while asserting the therapeutic power of true religious faith. . . . In the sixteenth and seventeenth centuries, skepticism about the existence of magic coincided with skepticism about miracles, and these tendencies to disbelief invited skepticism about the spirit world, and even about the existence of God. (Porterfield 2005:105)

The Enlightenment

During the Enlightenment, the relationship between magic and medicine continued, but healers who attempted to invoke supernatural powers were accused of witchcraft. Medical practice became regulated, so miraculous interventions were rejected. Supernatural healing was relegated to folk remedies. Naturalistic theories about the causes of disease excluded most attempts to explain healing through supernatural intervention.

Under the influence of the Enlightenment, Protestants, both conservative and liberal, rejected the possibility of healings and exorcism as something that could happen during their time. Benedict Spinoza, in the seventeenth century claimed that it is too easy to attribute to God something one does not understand. He blamed ignorance as the main factor for such popular belief and claimed that people assume that God works only in the extraordinary looking always for the bizarre and the outlandish without paying attention to the wonders of nature. Spinoza stated that the belief underlying these ideas portrays God as a

capricious monarch, who every now and then gets it in his head to intervene in the normal course of events. But to Spinoza the laws of nature were divine decrees. They were perfect and simply could not be broken. To suggest that God broke his own decrees from time to time was unthinkable. It would be like suggesting that God was acting against his own nature, or that his wisdom needed correction. (Brown 1985:9)

Reading the Scripture through his "enlightened" hermeneutic, David Hume questioned the biblical texts that talked about miracles declaring that miracles never occurred because they do not happen today. He declared miracles scientifically impossible. He claimed that "it is virtually impossible to prove the occurrence of a miracle on the basis of testimony" (Brown 1985:20). He also questioned the credibility of the witnesses of miracles, noting the gossiping and exaggerating habit of people living in villages. He never mentioned biblical miracles, but indirectly undermined their credibility. As a result, liberal Protestant scholars decided that miracles were simply myths. All miracles and exorcisms were to be interpreted spiritually. Leprosy was in fact the spiritual leprosy of sin. Miraculous feedings were interpreted as surplus feeding determined by the love Jesus triggered through his preaching. Conservative Protestants still believed in the validity of miracles, but claimed they ceased after the apostolic era. John Nelson Darby's teaching on dispensationalism reinforced conservative Protestants' view of cessationism which was taken further by Dwight L. Moody and later by Charles Scofield in his prominent Reference Bible.

Rudolf Bultmann went beyond cessationism and influenced liberal Protestants, suggesting that Jesus' resurrection or his miracles never happened. He claimed that God had no supernatural business in the world. For people educated during the Enlightenment's scientific worldview, rationalism, and scientific materialism, miraculous healing or deliverance were simply remnants of a primitive religion or anachronisms, and as William Barclay indicated were only perceived as miraculous under Jesus' power of suggestion (Barclay 1975:35). Such conclusions were only

normal for "Jesus Seminars" where the search for the historical Jesus was done from an Enlightenment assumption that the supernatural is only a suggestion.

The Revival of Healing and Exorcism

Although attitudes regarding healing and exorcism varied, two factors remained constant: first, people's need to be healed as well as to be liberated from demon possession; and second, God's desire to restore humans. As Ronald Kydd observed, "The restoration of health through the direct intervention of God has continued throughout history of the church, and at no point has it been any more widely seen than it is now" (1998:xxi). Protestants cut off direct responses in supernatural forms, but people's needs found an audience with the Catholic tradition of miracles performed by the saints (particularly the Dominican order). MacNutt offers a long list of saints who performed miracles not only during past centuries, such as St. Patrick of Ireland, St. Dominic, St. Vincent Ferrer, Francis of Assisi, St. Catherine of Siena, Joan of Arc, St. Francis Xavier, St. John Bosco, St. Salvator of Orta, but also modern stories such as Padre Pio of Pietrelcina and the shrine at Lourdes in the twentieth and twenty-first century. He claims that most of these saints were "accidental healers," not having intended or planned such miracles (2005:161). Although scholars and scientists could not explain miracles and rejected them, common people had less trouble in accepting and expecting the supernatural. In fact, their credulity was exploited regardless of the fact that such miracles were true or not. For some people miracles were still needed to believe.

In spite of the Reformers' negative reaction toward healing and exorcism, Protestantism had a comeback in the arena of the supernatural beginning with the nineteenth century. Peter Wagner, one of the main promoters of signs and wonder among Evangelicals in the twentieth century, wrote in 1988 that

throughout the twentieth century the most prominent new feature to appear on the Christian landscape worldwide has been the Pentecostal/ Charismatic movement. . . . In the closing years of this century [twentieth], however, we see a different picture It is impossible for any active observer of God's work in the world today not to acknowledge that there is a certain vitality, an excitement about God, a spiritual energy among Pentecostals and charismatics that we wish we could see more of in our churches. (1988:7–8)

He concludes his assessment noting on one hand that "theologically the framework for healing has been laid, it is preached from the pulpit, but

the experience is minimal" (9), and on the other hand that "the most vigorous church growth of Christian churches is accompanied by the characteristic signs and wonders of the Pentecostal/charismatic movement" (14).

Evangelicals have seen three waves of reviving the miracles and supernatural: the Pentecostal, the Charismatic, and the Third Wave. Mark Wagner states that the last two movements have "reestablished the need and place of signs and wonders in the evangelism process" (2000:875). However, not only Protestants or Evangelicals noticed this particular movement. Morris Maddocks, the catholic Bishop of Selby, concluded in 1981 that the healing movement was the first sign of a renewal of the Christian movement in the twentieth century (1981:99–100). The Second Vatican Council played a role in the revival of miracles.

A special note should be made of Fuller Theological Seminary where under the direction of John Wimber, Charles Kraft, and Peter Wagner the MC510 Signs and Wonders and Church Growth course was introduced in 1982 as part of the curriculum in the School of World Mission. One year later MC511 was added as an advanced course. Due to concerns recorded by David Allan Hubbard at "conducting healing services in an academic rather than church setting" the course was later suspended (Smedes 1987:15–16). The editors of Christian Life Magazine compiled a series of testimonies from both faculty and students at Fuller, concluding with Peter Wagner's chapter on the Wave of the Future ("Signs and Wonders" 1983:78).

Today, in many parts of the world people fulfill their desire to be healed by going to a shaman, a traditional healer, or a witch doctor. They also go to Pentecostal or charismatic Christians of different traditions who pray for their healing and cast out demons. Common people perceive these forms of Christianity as providing for their current needs while the rest of Christianity is seen as having no power, and thus not relevant. As mentioned at the beginning of this historical survey, not all Christians agree with the idea that healings and exorcisms are valid manifestations of today's Christian church. Doctrinal statements and hermeneutical assumptions influence how one reads the Bible and history. But people's perception does not follow doctrinal conviction.

The initial questions of what, why, and how to do exorcism and miraculous healing are still debated and with many still looking for an answer. I have included in this paper two approaches for understanding how healing was practiced during history and as an explanation for today's manifestations. How should one understand the multiple voices that claim today to perform miracles and exorcisms in the name of God although the differences between such ministries are obvious? Is there any difference between miracles performed by Roman Catholics, Eastern Orthodox, or Protestants/Evangelicals?

The first approach, proposed by Ronald Kydd, offers six models of understanding healing and the miraculous. Kydd looked at how the miracles were practiced and at the theology on which they are built. He noticed a dominant idea in each model, supported by other concepts. He also recognized that sincere reports of healers and supporters are overstated. He factored in the unavoidable enthusiasm. Kydd places the early church and John Wimber in the same category, sharing the confrontational model, with a basic belief in the church triumphant. The intercessory model seems to be based on the belief in the saints and monks, as well as shrines such as the shrine of Mary of Medjugorje where appearances of the Virgin are supported by healings. The reliquarial model was and is practiced by the Eastern Orthodox churches. The incubational model is found at Mannedorf and Morija, where persevering prayer is practiced. The revelational model is attributed to William Branham and Kathryn Kuhlman, while the soteriological model seems to be claimed by Oral Roberts and his followers (Kydd 1998). Above all these various methods is Jesus, the supreme healer.

The second approach comes from David Atkinson, a pastoral theologian and ethicist who also taught Psychology of Religion, and who had a background in chemistry. Writing about pastoral care in the contemporary church, Atkinson lists six models of Christian pastoral care that have a relationship with the ministry of healing: proclamation and teaching, nurture, service, therapy, Charismatic/Pentecostal, and sacramental. The last three include prayers for inner healing, spiritual direction, miraculous physical healing, and the special Eucharist for family history healing (2011:19–24). Atkinson believes that spiritual gifts are not supposed to be claimed by individuals as they belong to communities. "It is rather that the whole church is gifted by the Holy Spirit for certain situations, as need arises and prayerful faith is exercised" (94). When dealing with deliverance, he believes that

very occasionally it may be appropriate to speak of someone being "possessed" by evil, and there are procedures in most churches, under appropriate authority and in consultation with psychiatric and medical services, for a careful rite of exorcism. But that is very rare. Somewhat more common are those who feel oppressed by a force outside them, or who have experienced something strange about their environment—feeling cold, aware of a "presence," or conscious of a compulsion to do something they would rather not do. In such cases prayer for deliverance may be appropriate. This is most helpfully undertaken by a group of praying friends, and needs to be quiet and unobtrusive, resting on the petition in the Lord's Prayer, "Deliver us from evil." (2011:94–95)

Conclusion

As expected, the major attitudes and responses to healings and exorcisms, as extreme forms of spiritual warfare were acceptance and rejection. But such generic responses would neglect the development and existence of different historical contexts. If for the apostolic church miraculous healings and exorcisms were natural, these became more and more problematic with the institutionalization of the church after the Constantinian revolution. The role of the miraculous gradually changed from validation of divine authority and sending of the Church to the validation of individual holiness and to the validation of sacred objects and rituals. A critical evaluation of current miraculous healings and exorcisms is necessary in order to identify where the Holy Spirit is really present and where the force behind the miraculous is different. The answer to the what? who? why? and how? remains to be found in each particular context, under the guidance of the Holy Spirit.

Works Cited

- Atkinson, David. 2011. The Church's Healing Ministry: Practical and Pastoral Reflections. London: Canterbury Press Norwich.
- Barclay, William. 1975. *The Gospel of Matthew*. Vol. 2. Philadelphia, PA: Westminster. Bloch, Marc. 1989. *The Royal Touch*. New York: Dorset.
- Corrie, John, ed. 2007. *Dictionary of Mission Theology: Evangelical Foundations*. Downers Grove, IL: InterVarsity.
- Daunton-Fear, Andrew. 2009. Healing in the Early Church: The Church's Ministry of Healing and Exorcism from the First to the Fifth Century. Colorado Springs, CO: Paternoster.
- Dickinson, Robert. 1995. God Does Heal Today: Pastoral Principles and Practice of Faith-Healing. Edinburgh, UK: Paternoster.
- Fadda, Anna Maria Luiselli. 2005. Constat Ergo Inter Nos Verba Signa Esse: The Understanding of the Miraculous in Anglo-Saxon Society. In *Signs, Wonders, Miracles: Representations of Divine Power in the Life of the Church*, ed. Kate Cooper and Jeremy Gregory, 56–66. Rochester, NY: The Ecclesiastical History Society.
- Ferngren, Gary B. 1992. Early Christianity as a Religion of Healing. *Bulletin of the History of Medicine* 66:1–15.
- Garland, Robert. 2011. Miracles in the Greek and Roman World. In *The Cambridge Companion to Miracles*, ed. Graham H. Twelftree, 75–94. Cambridge, UK: Cambridge University Press.
- Geivett, Douglas R., and Gary R. Habermas, eds. 1997. In *Defense of Miracles:* A Comprehensive Case for God's Action in History. Downers Grove, IL: InterVarsity.
- Howard, Keir J. 2013. The Healing Myth: A Critique of Modern Healing Movement. Eugene, OR: Cascade.

- Kelsey, Morton T. 1988. *Psychology, Medicine, and Christian Healing*. San Francisco, CA: Harper & Row.
- Kraft, Charles. 2015. The Evangelical's Guide to Spiritual Warfare: Scriptural Insights and Practical Instruction on Facing the Enemy. Minneapolis, MN: Chosen.
- Kreider, Alan. 1999. The Change of Conversion and the Origin of Christendom. Harrisburg, PA: Trinity Press International.
- Kydd, Ronald A. N. 1998. *Healing Through the Centuries: Models for Understanding*. Peabody, MA: Hendrickson.
- Lovis, Michael J. 2014. The Gospel Miracles: What Really Happened? A Systematic, Open-minded Review of the Evidence. Eugene, OR: Resource.
- MacMullen, Ramsay. 1984. *Christianizing the Roman Empire: A.D. 100–400.* London: Yale University Press.
- MacNutt, Francis. 2005. The Nearly Perfect Crime: How the Church Almost Killed the Ministry of Healing. Grand Rapids, MI: Chosen.
- Maddocks, Morris. 1981. The Christian Healing Ministry. London: SPCK.
- McDonell, Killian, and George T. Montague. 1991. Fanning the Flame: What Does Baptism in the Holy Spirit Have to Do with Christian Initiation? Collegeville, MN: Liturgical.
- Moreau, Scott A., ed. Evangelical Dictionary of World Missions. Grand Rapids, MI: Baker.
- Paget, James Carleton. Miracles in Early Christianity. In *The Cambridge Companion to Miracles*, ed. Graham H. Twelftree, 131–148. Cambridge, UK: Cambridge University Press.
- Porterfield, Amanda. 2005. *Healing in the History of Christianity*. New York: Oxford University Press.
- Remus, Harold. 1983. *Pagan-Christian Conflict over Miracle in the Second Century*. Cambridge, MA: The Philadelphia Patristic Foundation.
- Rodriguez, Angel M. 2011. Freedom from Demonic Harassment and Possession in the Bible and in the Life of the Church. In *The Church, Culture, and Spirits: Adventism in Africa,* ed. Kwabena Donkor, 193–225. Silver Spring, MD: Biblical Research Institute.
- Shaw, Jane. 2006. Miracles in Enlightenment England. New Haven, CT: Yale University Press.
- Signs and Wonders. 1983. Wheaton, IL: Christian Life Magazine.
- Smedes, Lews B. 1987. *Ministry and the Miraculous: A Case Study at Fuller Theological Seminary*. Pasadena, CA: Fuller Theological Seminary.
- Smith, Julia M. H. 2009. Pilgrimage and Spiritual Healing in the Ninth Century. In *Medieval Christianity in Practice*, ed. Miri Rubin, 222–228. Princeton, NJ: Princeton University Press.
- Swartley, Willard M. 2006. Biblical Faith Confronts Evil Spiritual Realities. In *Even the Demons Submit: Continuing Jesus' Ministry of Deliverance*, ed. Loren L. Johns and James R. Krabill, 24–40. Elkhart, IN: Institute of Mennonite Studies.
- Wagner, C. Peter. 1988. *How to Have a Healing Ministry without Making Your Church Sick!* Ventura, CA: Regal Books.
- Wagner, Mark. 2000. Signs and Wonders. In *Evangelical Dictionary of World Missions*, ed. Scott A. Moreau, 875–876. Grand Rapids, MI: Baker.

Ward, Benedicta. 2011 Miracles in the Middle Ages. In *The Cambridge Companion to Miracles*. 149–164. Graham H. Twelftree, ed. Cambridge, UK: Cambridge University Press.

_____. 1999. Monks and Miracle. In *Miracles in Jewish and Christian Antiquity: Imagining Truth,* ed. John C. Cavadini, 127–137. Notre Dame, IN: University of Notre Dame Press.

Wright, N. T. 1999. The Challenge of Jesus. Downers Grove, IL: InterVarsity.



Cristian Dumitrescu teaches mission and intercultural studies at the Adventist International Institute of Advanced Studies (AIIAS) in the Philippines. His teaching and mission projects take him to most countries in South-East Asia where miraculous healing and demon possession are common occurrences.

L. ANN HAMEL

Mental Illness and Demonization

Introduction

When I was doing an internship at the Community Mental Health Center in Benton Harbor the supervising psychiatrist was asked if he believed in ghosts. His response was: "Professionally no. Personally, I'm not sure. There are some ghosts that medication doesn't seem to get rid of."

Although science has provided a reliable way to understand the natural world, survey results show that at least privately most Americans do not believe that the material world is all there is. In fact, scientific research itself is beginning to question that assumption.

In order to understand what Americans believe related to the issue of demonization and illness, particularly mental illness, I will begin by reviewing survey research showing the range of beliefs within American society. I will then present the history of our understanding of the relationship between demons and mental illness, beginning with a brief overview of beliefs prior to the scientific era. This will be followed by a more in-depth examination of how current beliefs have been shaped since the founding of the field of psychology in the late 19th century. In conclusion, I will present what evangelicals and fundamentalists believe related to the issue of demonization as well as the types of mental health care they provide. Finally, I will share some of the challenges that Seventh-day Adventist caregivers face as they deal with the issue of demonization and mental health.

Current Beliefs

A 2012 survey done by the Pew Forum on Religion and Public Life showed that a *majority* of Americans actually believe in demon possession and the belief appears to be growing. Survey results show that 44%

of Americans over the age of 65 believe in demon possession and 57% of those between the ages of 47–65 also do. According to Bruce Wilson, the most surprising finding is that 63% of young Americans, those between the ages of 18–29, now believe in "the notion that invisible, non-corporeal entities called 'demons' can take partial or total control of human beings" (Wilson 2014).

According to a 2014 study by the Pew Research Center, 70.6% of the American population is Christian. This is down from 86% in 1990. Other religions collectively make up about 6% of the population with 23% claiming no religious affiliation. Of those, 4% are agnostic and 3% are atheist. However, 26% of those who claim no religious affiliation also believe that a person can be demon possessed and that exorcism is an effective means of dealing with it (Firma 2013). A 2012 survey done by the Pew Forum on Religion and Public Life showed that a full 85% of those who declare no religious affiliation actually profess spiritual or supernatural beliefs (Wilson 2014).

In 2009 the Barna Group (2009) conducted a nationwide survey of the spiritual beliefs of American Christians. The beliefs surveyed relevant to this topic had to do the existence of God, as well as the actual existence of the Devil, the Holy Spirit, and evil spirits or demons.

The vast majority of American Christians, 78% of them, understand God to be the "all-powerful, all-knowing Creator of the universe who rules the world today." The remaining 22% of Americans who identified themselves as Christian were either uncertain or had unbiblical views of who God is.

When it comes to the existence of Satan, only 35% of the American Christians who responded to the survey believe Satan is an actual being. Most, 58%, believe Satan is a "symbol" of evil.

Interestingly, only a third or 34% of American Christians believe that the Holy Spirit is a living being. The majority believe the Holy Spirit is a simply a "symbol" of God's power.

The finding that is most relevant to our topic today is that two out of three American Christians, or 64%, believe that a person can be under the influence of demons or evil spirits. And most American Christians, 76%, believe that a person must either side with God or with the devil—that there is no in-between position.

In summary: Most American Christians believe in God as both Creator and Ruler of the universe, yet most American Christians see both the Devil and the Holy Spirit as "symbols" of good or evil rather than actual beings. However, twice as many American Christians believe demons are real as those who believe that the Holy Spirit is real.

While the above statistics describe American Christians as a whole,

statistical differences were found between those who were defined as "born again Christians" and those defined as "notional Christians." The researchers found that born again Christians were twice as likely to believe that the Bible was accurate in all the principles it teaches; that their life had been greatly transformed by their faith; that a person can be under the influence of spiritual forces such as demons, and that Satan is more than just a symbol of evil. They were also more than three times as likely to see the Holy Spirit as a living being.

While Christianity is the dominant religion in the United States and most Americans, even those who declare no religious affiliation, have spiritual or supernatural beliefs there is an *outspoken minority* who look on with ridicule and disdain.

George Yancey and David Williamson analyzed data from the American National Election Survey (ANES) and found a "relatively high level of animosity toward conservative Christians" in the United States today (2015: loc 40). This is particularly true in the media and academia (loc 63). They have written a book entitled *So Many Christians, So Few Lions* published this year in which they explore the extent of anti-Christian sentiment in the United States.

Yancey and Willamson found that the prejudice that exists within the American culture today is not toward all Christians. It is directed toward "fundamentalist or evangelical" Christians, the Christians that Barna identified as "born again" Christians. As Barna and other researchers have noted, born-again or evangelical Christians take the Bible and their relationship with God seriously, seriously enough that it impacts their daily lives. They see the Bible as an authoritative source of knowledge and take for granted the existence of a supernatural reality. Roughly one third of Americans identify as born again or evangelical Christians.

Yancey and Williams also found, according to the ANES data, that a little under a third of Americans are negatively biased *against* conservative Christians (2015: loc 2244). Many of these find it hard to believe that an intelligent person can hold conservative Christian beliefs (loc 1525). They see conservative Christians as intellectually inferior. They also see them as backward and limiting social progress. They see religious faith as the opposite of rationality (loc 1167).

Yancey and Williams point out that the degree of prejudice and hostility in the media and in academia towards conservative Christians is accepted and tolerated in a way that prejudice toward Jews, Muslims, homosexuals, or racial minorities is not. Christianity, particularly conservative Christianity, is often openly mocked and criticized within American society. Higher education, in particular, disdains conservative Christian beliefs.

Seventh-day Adventists are conservative Christians who fall into the category of born again or evangelical Christians. In many respects Seventh-day Adventists are also fundamentalists. Adventist beliefs related to the origin of the universe would put them into the category of the 15% of Christians who are "hard-core young earth" creationists. David F. Holland, Associate Professor of North American Religious History at Harvard Divinity School, says that Ellen White was influential in the rise of creationism and fundamentalism in early 20th century America. He says that she was one of "the first writers to advance a pseudo-geological justification for a 'young Earth,' the belief that the Earth is only 6,000 years old" (Martinez and Cooper 2015).

History

Yancey and Williamson believe "the roots of animosity toward conservative Christians in the United States today extends back to the social and political dialogue of seventeenth and eighteenth-century Europe, well before the birth of the nation" (2015:333). In order to understand the tension that has always existed between science and religion, particularly as it relates to the role of demons in both physical and mental health, it will be helpful to understand the history up to the present time. I will begin with a brief overview of how mental illness was viewed prior to the scientific era, which will be followed by a more in-depth review once the field of psychology and psychiatry were founded.

Pre-scientific Era

Before the Time of Christ

Ancient peoples of various religions and cultures associated illness and disease of all types with demonic activity (Alexander 1966; Harpur 1994; Porter 2002; Koenig 2005). This was particularly true of mental illness. In his book *The History of Psychiatry* Franz Alexander, MD, indicates that "medicine in all ancient civilizations, was shrouded in magic" (1996:62). Witchcraft and demonology flourished as "exorcistic practices and prayers were offered to the gods" (46). Egyptian medical papyri written toward the middle of the second century before Christ abounded "in incantations and occult explanations for diseases" (42). Constance Gane, Mesopotamian archeologist and specialist in Sumero-Babylonian religions mentioned in a conversation that the spiritual world of the ancient Babylonians was populated with various demons of varying degrees of power that were believed to be the cause of different diseases and causes of death.

This is in contrast with the ancient Hebrew belief in one God as the

controller of health and disease. While the Hebrew Scriptures often attributed both mental and physical illness to the judgment of God, there was a very strong association made between lifestyle and health. The Torah's strict dietary and sanitation laws shaped Hebrew culture and lifestyle. While we know today, based on scientific evidence, that diet and sanitation impact health, in that pre-scientific era people believed that breaking these laws invited the judgment of God and would lead to illness. The Old Testament actually speaks very little of demonic activity.

Because religion played a less dominate role in the daily lives of the people of ancient Greece they sought to find naturalistic explanations for everything. Hippocrates (460 to 377 BC), known as the Father of Medicine, "was the first to explain consistently all diseases on the basis of natural causes" (Alexander 1996:53). Hippocrates taught that it is nature that heals the patient and that the doctor is merely nature's assistant (53). Although Greek medicine was "rational," it was not "scientific" (50).

In Summary: Ancient peoples of various religions and cultures associated illness and disease of all types with demonic activity. This is in contrast with the ancient Hebrew belief in one God as the controller of health and disease. Religion played a less dominate role in the daily lives of the people of ancient Greece. As a result they sought to find naturalistic explanations for everything.

During the Time of Christ

Although there were major differences among Jews, Greeks, and Romans at the time of Christ as to the identity and nature of God, all possessed a super-naturalistic worldview, which overlapped a naturalistic worldview. Diseases of all kinds were poorly understood and the widespread belief in the existence of demons and evil spirits led many to attribute illness to demonic activity. The very emblem of medicine that has come to us from ancient Greece is that of a rod with a snake entwined around it. "The Greeks worshipped the earth and believed the serpent was the symbol of the power of the underworld" (Alexander 1996:50).

The New Testament assumes the existence of evil spirits and makes numerous references to Jesus casting them out of people. The gospels record seven specific accounts, three of which appear in all the synoptic gospels, in addition to general references to Jesus casting out demons. Matt 8:16 says "When evening came, many who were demon possessed were brought to him, and he drove out the spirits with a word and healed all the sick." When Jesus began his ministry he proclaimed it to be one of healing and restoration. His focus was on the whole person with little distinction made between healing body, mind, or soul.

The book of Acts reveals that the early followers of Christ carried on the work that Christ had begun by teaching, healing, and casting out evil spirits. The ancient Hebrew and traditional Christian worldview maintained that mental and physical illness were the result of the Fall.

In Summary: Although there were major differences among Jews, Greeks, and Romans at the time of Christ as to the identity and nature of God, all possessed a super-naturalistic worldview, which overlapped a naturalistic worldview. The New Testament assumes the existence of evil spirits and makes numerous references to Jesus casting them out of people. The early followers of Christ carried on the work that he had begun, which included casting out evil spirits.

Middle Ages

When Constantine declared Christianity the official religion of the Roman Empire in the fourth century, the Christian Church gradually adopted many pagan practices. According to Roy Porter "many old healing practices were dressed up in new Christian garbs" with Christian healing shrines being built upon the ruins of pagan temples (1997:86). Nonetheless, the Christian Church profoundly impacted how the sick were cared for. Porter says the Christian Church built facilities to care for the sick throughout the Roman Empire (87). When plagues swept through Europe wiping out huge portions of the population, Christians attempted to care for the sick. In light of the limited understanding of both the cause and prevention of disease, people naturally attributed both death and disease to the judgment of God or the work of the devil. Life and death were mysteries that could not be understood.

During the middle ages the basic laws of health were not understood. Christians no longer followed the sanitation laws outlined in the Old Testament. The major cities of Europe made no provision for waste disposal, burial, or the provision of clean water (Golub 1994:13). The average life expectancy throughout the middle ages was approximately 30 years, with a 25% infant mortality rate and another 25% dying before they reached the age of 20. Only 10% of the population lived to the age of 60. According to Edward Golub, people lived with the "constant presence of death" (3).

Franz Alexander suggests that the Christian church emerged from the dark ages with a resurgence in the belief in demonic possession. Witch hunts arose across Europe just as the Renaissance was getting underway (1966:96). The *Malleus Maleficarum*, a treatise on the prosecution of witches was published in 1487. According to Michael Goldstein, the treatments prescribed in this volume appear to reflect the animistic beliefs commonly held at the time rather than the teachings of Scripture and the practice of the church in centuries past. "The priests would attempt to coax out

the demon with elaborate rituals that resemble incantations of witch doctors in primitive societies. The priest would reason with the demon, cajole him, or curse him out if other methods failed" (Goldstein 1986:38).

At one time Protestants and Catholics alike were involved in witch-hunting. The Anglican Church was among the first to question it as they saw both Catholics and Puritans using it to bolster their own religious authority (Goldstein 1986:25). In the 1500s Calvin taught cessationism so most Calvinists believed that exorcism was valid only in the early days of Christianity. For Calvin, exorcism was connected with Popish superstition (MacNutt 2009:138). He taught that demons had been banished after the resurrection and therefore the church did not need deliverance. Eventually religion, in general, was seen as a tool to control the people and to maintain authority over them.

By the 1600s both Catholics and Protestants were moving away from the whole concept of demon possession and exorcism. Although they appeared to maintain a slight belief in the possibility, demon possession was seen as rare and the practice of exorcism was something that should be highly controlled. "In 1614, the Catholic Church published the official *Roman Ritual* in an attempt to control and guide the practice of exorcise" (Cuneo 2001:129). This document "declared that the exorcist should not easily believe that anyone is possessed, and it gave some highly unusual symptoms to help determine whether a person was really possessed." According to MacNutt, "these signs of possession included the ability to speak in an unknown tongue" (2009:138).

In Summary: The Christian Church gradually adopted many pagan practices with the church emerging from the dark ages with a belief in demon possession. Protestants and Catholics alike were involved in witch-hunting. In the 1500s Calvin taught cessationism which resulted in the belief that exorcism was valid only in the early days of Christianity. By the 1600s both Catholics and Protestants were moving away from the whole concept of demon possession and exorcism. However, it was believed to be theoretically possible but was considered to be rare.

Scientific Era

The Nineteenth Century

The modern era unfolded in the shadow of the French Revolution, which ushered in the Age of Reason. As a result, the 1800s were a time of social, intellectual, and religious change. These changes had a huge impact on society and the development of our present day Western worldview. Changes were made in how people thought and lived that greatly impacted the lives of ordinary people.

In line with the intellectual climate of the Renaissance, the German philosopher Immanuel Kant taught that God had no reality beyond that of a theoretical belief, and that while we can think about God "there is no way we can encounter God" (Hay 2005:33). As a result, it was believed that people who claimed to have had a personal experience with God were deluding themselves (33). In addition, the religious experiences characteristic of eighteenth century Methodists meetings was considered religious madness (29). According to Roy Porter, "all belief in the existence of supernatural intervention in human affairs—was turned into a matter of psychopathology" (1996:31). People came to insist that even religion be rational. In order to do this the Bible had to be demythologized.

The rationalistic orientation of the Greeks, which characterized the Renaissance, made possible the development of all the natural sciences. As the scientific method began to reveal that the human body is governed by certain physical laws and properties, science developed a very mechanistic view of the human functioning. Sir Isaac Newton and Rene Descartes both contributed to the idea that the mind and soul were separate from the body and that the body operated in a mechanistic, cause and effect fashion.

Prior to the scientific era, death and disease were believed to be in the hands of God. According to Edward Golub, when medicine became "scientific" enabling humans to gain control over death and disease, people began to "replace faith in the measures of 'religion' with faith in the measures of 'reason'" (1994:30). With the birth of the scientific era we entered what Larry Dossey defines as Era I medicine. "The classical laws of matter and energy described in the seventeenth century by Sir Issac Newton form the foundation of Era I medicine" (1999:18). The universe was believed to be governed by deterministic, causal principles. These concepts had a profound impact on the development of the fields of psychology and psychiatry.

In 1857, Charles Darwin published his famous book *On the Origin of Species* in which he convinced the scientific community of the occurrence of evolution. It is believed that Darwin "probably did more than any other individual to pave the way for Sigmund Freud and the psychoanalytic revolution" (Schultz 1992:420). Freud graduated from medical school in 1881. The phrase "God is Dead," popularized by the German philosopher Friedrich Nietzsche appeared in print for the first time 1882. While Nietzsche is the one who made this statement famous, he was not the first to express it. It reflected the times and was simply the logical progression of enlightenment thinking. Just as Immanuel Kant did not believe in an actual God who existed beyond that of a theoretical construct, Nietzsche did not believe in a God who once existed and then died in a literal sense.

Nietzsche simply meant that the concept of God is no longer credible. This view came to dominate science and philosophy.

Freud was a medical doctor trained in neurology. As an atheist and avid reader of Darwin, Freud was profoundly impacted by Darwin's belief that human beings are driven by biological forces. As a result Freud developed a "deterministic view of the individual as a complex system that functions on every level in accordance with the laws of nature" (Boa 2004:83). Using the scientific method consistent with the basic assumptions of Era I medicine Freud developed and applied a systematic method of studying the mind. His psychoanalytic theory presented abnormal symptoms as rational and explainable. The far-reaching impact of Freud's work is undeniable. "Freud was a masterful writer, brilliant thinker, and articulate speaker and teacher who was able to synthesize information from many sources into new ideas and then effectively communicate those ideas to others" (Koenig, McCullough, and Larson 2001:61). Freud wrote about the negative impact of religion on emotional health throughout his life. Not only is Freud known as the father of psychology, he is also known and "widely regarded as one of the most formidable enemies of religion in the twentieth century" (Dossey 1996:149).

Freud's beliefs were made more credible as conditions in life began to improve.

The Second Great Awakening was a Protestant revival movement, which began in the early 1800s and reached its peak in the mid-1800s as a reaction against the skepticism, deism, and rationalism prevalent in the wake of the Enlightenment and the French Revolution. It stimulated the establishment of many reform movements designed to remedy the evils of society and resulted in the emergence of new religious movements and denominations, including Seventh-day Adventists. In addition millions of new members joined existing denominations (Smith 1957:20, 21). According to James Collins, John Wesley believed in a personal devil and practiced exorcism (2009:140).

In Summary: The 19th century is characterized as the age of Reason and a time of social, intellectual, and religious change. Science revealed laws and properties that governed the physical world causing supernatural realities to be challenged. Understanding these laws and applying them to the human body led to advances in medicine. Darwin's theory of evolution challenged the veracity of the biblical account of creation as well as the validity of the Bible itself. Sigmund Freud was impacted by Darwin's belief that human beings are driven by biological forces. Freud is known not only as the father of psychology but as one of the most formidable enemy of religion in the twentieth century. The Second Great Awakening was a reaction against the skepticism, deism, and rationalism prevalent in

the wake of the enlightenment and the French Revolution. Adventism is one of the movements that came out of it.

The Twentieth Century

Early Years: As the Western world entered the twentieth century, the tension between scientific and religious systems of thought seemed to intensify. For many, science was becoming a religion and was proving its validity on multiple fronts. While many who embraced the scientific worldview dismissed or ridiculed the religious perspective, there were many intellectuals who did not.

Carl Jung, a Swiss psychiatrist who was strongly influenced by Freud, believed it was beyond the scope of scientific research to try to determine the existence or non-existence of God. Jung never dismissed the importance of religion on mental and emotional health. He believed that no one was really ever healed if they failed to regain a "religious outlook" (1970:229). Jung was influenced by the German theologian Rudolph Otto, who coined the term "numinous" to describe sacred or mystical experiences. Otto's most famous work, *The Idea of the Holy*, published first in 1917, defined religion and God in "rational" terms yet he used the term numinous to try to "capture the major quality or the essential features of religious experience" (Sperry and Shafranske 2005:54, 55). Jung began to use Otto's concept in the 1930s to "make sense of experiences he was hearing in the consulting room that clearly could not be reduced to psychopathology" (55).

William James, who is considered the father of American psychology, also recognized the validity of spiritual experiences and took an interest in the psychological study of religion in the early 1900s. Recognizing the inherent conflict between rational and spiritual systems of thought, James recognized that a spiritual experience produced a kind of "knowing" that could not be refuted by rational argument (1994:86).

Tanya Luhrmann says that "most Christian institutions across the United States, regardless of their denominational affiliations, began to liberalize" toward the end of the nineteenth century and the beginning of the twentieth (2012:305). They did so in in order to preserve the validity of the Bible and the Christian faith from the challenges of science. Although they maintained that the Bible was inspired, they contended that it reflected the misconceptions of the world in which it was written. Their goal was to persuade their followers that science was not incompatible with Christianity (305). The result was that the Bible was no longer taken literally. By 1920 most of the mainline, urban churches of America had reconciled their views of the Bible with evolutionary theory and all the major denominational seminaries had become liberal.

Fundamentalism as a movement arose among conservative theologians as a reaction to this liberal theology. According to Luhrmann, the belief that the Bible was to be taken literally was a direct response to this undermining of the Scriptures. Fundamentalists saw liberal Christianity as false and un-Christian (Luhrmann 2012:309). "Fundamentalists understood their primary struggle to be with those who rejected traditional Christianity because it was irrational (307). Their goal was to prove that fundamentalism was completely rational.

Interestingly, although the Fundamentalists asserted the validity of the miraculous in the Scriptures, they denied that those same supernatural events were possible in their own day (Luhrmann 2012:306). They placed little value on religious experience and adopted Calvin's theology of cessationism.

The early 1900s gave birth to a movement that not only embraced the miraculous and supernatural, but was the epitome of non-rationality. Its focus was experiential. Pentecostalism emerged in the early 20th century from the Holiness movement, which was an offspring of John Wesley's Methodism. The movement began in Los Angeles in 1907 and by 1914 it had spread to almost every major U.S. city. According to Luhruman, Pentecostalism grew steadily throughout the twentieth century in spite of the fact that it was "a stigmatized, déclassé kind of Christianity" (25). It attracted the poor and the uneducated and appealed to those who were socially marginalized.

According to Luhrmann, Fundamentalists saw Pentecostalism as a religion of "illiterates, hillbillies, and rednecks" (307). Fundamentalists were mistrustful of the "spiritual experiences" of Pentecostals. According to James Collins, they believed these experiences either left individuals open to or were the product of demonic deception (2009:118). Although the gift of tongues served as a validation of the message to those who accepted it, linguistic anthropologist William Samarin, says that since "the second century, the established church had interpreted tongues as evidence of demonic possession" (1972:13).

Deliverance played a prominent role in the ministry of many of the itinerant Pentecostal healing evangelists (Collins 2009:30; Cuneo 2001:88). Early Pentecostals "tended to view miraculous healing and exorcism as two sides of the same coin. Sickness was generally regarded by them as a kind of 'demonic assault'" (Cuneo 2001:88).

The famous Scopes Trial, which took place in Dayton, Tennessee in 1925 was a theological contest between liberal and conservative Christianity over whether or not the Bible should be taken literally. Of the three strands of Christianity in the United States in the early 1900s, liberal Christianity appeared to have won the day. According to Luhrmann, after the Scopes Trial, Fundamentalist had "almost no presence in politics, in

mainstream media, or in major universities" (2012:308). By the 1930s Fundamentalists had opted out of mainstream culture—they didnot dance, drink, smoke or watch movies. Whereas Pentecostals were socially marginalized, Fundamentalists purposely disengaged from the world (308).

In summary: Although science tended to undermine faith in the early 1900s, there were academics and scientists who affirmed the place of faith such as Carl Jung and William James. Mainstream Christianity liberalized to accommodate science. As a reaction, Fundamentalism was birthed. In addition, Pentecostalism arose and spread rapidly in the US and around the world. Liberal Christianity won public support and both Fundamentalists and Pentecostals were sidelined. Only Pentecostals believed the miraculous was possible in our day and practiced both healing and deliverance. They tended to see miraculous healing and exorcism as two sides of the same coin.

Mid Years: Social scientists in the mid-twentieth century held what was known as the secularization hypothesis, which predicted that religion would eventually disappear (Luhrmann 2012:302). Confronted by evidence from geology and evolutionary theory, liberal churches had already retracted the biblical account of Creation and pulled back on belief in supernatural intervention in our world. Scholars predicted that the next rational step would be the rejection of religion altogether.

In the aftermath of WWII, however, a number of significant developments occurred. According to Tom Harpur, war forced the psychological community to deal with the impact of trauma on the human psyche. War also led the Christian community to find spiritual means of dealing with the impact of trauma and to once again embrace the healing ministry of Christ. Physicians attending wounded soldiers during the war pressed Archbishop William Temple of the Church of England for help. They were finding science and medicine inadequate to deal with the "mental and spiritual scars left by the horrors of war" (1994:87). As a result, Temple began to actively endorse the ministry of healing within the Christian church and in 1942 he formally endorsed the ministry of spiritual healing within the church. Six months after his death, "officials of the major Protestant churches in England joined with the Anglicans to form the Churches' Council of Healing" (87).

During this same time Agnes Sanford volunteered to help care for wounded soldiers. According to Sanford, the Lord began to reveal to her the relationship between past trauma and current emotional functioning as well as the power of Christ to heal. In her first book, *The Healing Light*, written in 1947, Sanford began to teach others what she believed the Lord had shown her. Sanford is considered the founder of the inner healing ministry within the Christian church.

During this time in the United States, itinerant healing ministries began among Pentecostals and gained acceptance among Fundamentalists and Mainstream Christians (Collins 2009:29). According to James Collins, these ministries produced a healing revival that later spawned the birth of the Charismatic Movement (40). This post-war healing revival "popularized deliverance ministry, taking it beyond the boundaries of Pentecostalism" (41).

Also during this time a group of Fundamentalists set out "to create a theologically conservative Christianity, committed to what they understood to be the biblical fundamentals but accepted and respected within mainstream American society" (Luhrmann 2012:309). They were "more concerned about bringing people in than about protecting the threshold over which those people would cross" (310). This weakened separatism as well as their commitment to biblical literalism. They called themselves the new evangelicals and founded Fuller Theological Seminary in 1947. It is important to remember that these new evangelicals or "neo-evangelicalism is largely distinguishable from fundamentalism, its spiritual progenitor, by a greater willingness to embrace a diversity of hermeneutical viewpoints concerning scripture and by a tendency to try to engage with culture instead of to fight against it" (Weaver 2015:334). Billy Graham, as a "visible symbol of fundamentalists theology without fundamentalist separatism" (Luhrmann 2012:311), was associated with Fuller since the beginning and helped establish its prominence among conservative Christians. Fuller played a pivotal role in the emergence and widespread acceptance of evangelicalism. Luhrmann reports that by 1975 Fuller was "one of the largest and most powerful conservative Christian seminaries in America" (311).

In Summary: In the mid-1900s liberal Christianity dominated Western culture and social scientists predicted the eventual disappearance of religion. However, WWII created a need for healing ministries "as science and medicine were inadequate to deal with the scars of war" (Harpur 1994:87). In 1942 the major Protestant churches in England joined with the Church of England to form the Churches' Council of Healing. Agnes Sanford founded the inner healing movement and itinerant healing ministries gained wider acceptance in the United States. Neo-evangelicalism was birthed as fundamentalists became more willing to embrace a diversity of hermeneutical viewpoints concerning Scripture and were willing to engage with mainstream culture rather than fight against it. Fuller Theological Seminary was founded in 1947 and quickly became the leading conservative Christian seminary in America.

The Sixties: The 60s were a time of social unrest in the United States. The scientific worldview allowed advances to be made that resulted in increased

life expectancy and a higher standard of living for most Americans yet it resulted in a sense of meaninglessness and failed to provide an ethical or moral basis for society. Liberal as well as conservative Christianity had become so "rational" that the mystery of God and the spiritual aspects of faith were no longer a part of mainline Christian churches. Young people rejected the values of their parents and actively protested the racial, gender, and social inequalities that existed at the time. The 60s are known the era of the hippies and the hippies protested not only the Vietnam War but were "relentlessly hostile to traditional authority and restraint of any kind" (Cuneo 2001:4).

According to Dinesh D'Souza, a great moral shift occurred in American society during the 60s (2007, 18). He says that with the rejection of traditional authority there was an "erosion of belief in an external moral order" (19). In spite of this, interest in spiritual things reached an all time high. Although the hippies were young revolutionists many sought spiritual experiences through eastern mysticism and mind-altering drugs. The growing popularity of Eastern mysticism among Americans in general was an indication that Americans were more interested in an experience of God than they were in knowing about God. They were looking for something deeper and more spiritually satisfying than the secular culture and mainline Christianity was offering.

Recognizing the failure of the Church to provide an experience of God to ordinary lay people, Father Thomas Keating and Father William Meninger began teaching a form of Christian meditation in the 60s and 70s that grew into the worldwide phenomenon known as centering prayer. The Second Vatican Council (1962–1965) was also an attempt of the Catholic Church to make God real and accessible to the common people (Cuneo 2001:3).

During the summer of 1960 both *Time* and *Newsweek* ran stories of an upper-middle-class church in Southern California where 70 members received the Baptism of the Holy Spirit and started speaking in tongues (Cuneo 2001:83). The birth of the Charismatic movement is typically identified as taking place at this time (Collins 2009:42). The movement spread quickly and in just a few years "spirit-baptism and tongue-speaking had made significant inroads within virtually every mainline Protestant denomination in the United States (Cuneo 2001:85).

In 1967 Francis MacNutt received the baptism of the Holy Spirit. MacNutt was a Roman Catholic priest educated at Harvard and the Catholic University of America who won the respect of Catholics and Protestants alike. Although MacNutt was primarily involved in a healing ministry he also got involved in deliverance. From his experience, he found that when Christians pray for healing often enough "you inevitably

come into contact with evil spirits" (MacNutt 2009:128). He was one of the first Roman Catholic priests to be involved in charismatic renewal. By 1967 there were almost as many Roman Catholics participating in Charismatic worship as there were Protestants (Cuneo 2001:85). Cuneo says that the Charismatic renewal had been accepted within most of the major Christian denominations in the United States by the early 70s (129). Those involved in the Charismatic Renewal placed a greater emphasis on spiritual experience than on biblical truth. Their goal was to know God not just know about him.

This appealed to young people who were seeking a genuine encounter with God. During the 60s and early 70s many of the hippies discovered Jesus and received the baptism of the Spirit. Luhrmann quotes a *Time Magazine* article of that time in which it was said that the one mark which clearly identified the Jesus people, was "their total belief in an awesome, supernatural Jesus Christ" (Luhrmann 2012:19). These young Christians saw Jesus as "not just a marvelous man who lived two thousand years ago, but a living God" (19). They focused on a personal relationship with Jesus as a living reality and read the Bible as if it were written for them. Mainstream Christianity, both conservative and liberal, simply did not view the Bible or one's relationship with God in this way. The hippies took the Bible at face value.

Luhrmann notes that it was at this time that the "new evangelicals" encountered the hippie Christians and the streams merged. "The rebels became conservative, and the evangelicals more experiential" (310). By 1979 a Gallup survey showed that 19% of US population identified as either Charismatic or Pentecostal. (Cuneo 2001:129). By 1982 over 40% of Fuller students described themselves as charismatic. Membership in charismatic congregations has exploded since 1960 and mainstream denominations are down by over 50% (Luhrmann 2012:311).

Deliverance ministries emerged in the late 60s and early 70s along with the charismatic renewal (Weaver 2015:790). Many fundamentalists and conservative Christians came to the conclusion during the 60s and 70s that the social and spiritual unrest that existed in the United States was the result of demonic activity. They likened it to an invasion—"a wave of invading demons had gained a beachhead on America's shores" (Wilson 2014). They believed these demons were taking control of individuals as well as whole geographic regions. Megachurch pastor John Hagee of San Antonio, Texas wrote a book that was published in 1973 entitled *Invasion of Demons: The Battle between God and Satan in Our Time*. Hagee proposed that an invasion of demons was spreading like wildfire through the occult practices that were sweeping through America. Hagee's influence has been substantial. His books have sold in the millions and his television

and radio programs reach 150 million households globally (Wilson 2014).

Corrie ten Boom, the famous Dutch Reformed Christian who is known for hiding Jews during World War II, also believed that demons could possess human beings. According to Michael Cuneo, she was convinced that the Germans were possessed by demons. He says that after the war "she became a famous deliverance minister in Europe" and in 1966 introduced deliverance in the United States. (Cuneo 2001:95).

Derek Prince and Don Basham were leaders in the deliverances ministries that sprang up in the 60s and 70s reaching its peak in the late 80s. Both men developed these ministries as they were confronted by the need for deliverance among the people they were ministering too. As evangelicals and charismatics focused on the power of the Holy Spirit in the life of the believer they also became aware of the presence of demons.

James Collins says that Derek Prince was the pathfinder of Deliverance Ministry within the emergent Charismatic Movement in the United States (2009:43). Prince experienced a supernatural encounter with Jesus Christ while serving in the Medical Corps during WWII and shortly afterwards received the baptism of the Holy Spirit. He went to Kenya as missionary in 1957 and his views related to demon possession and deliverance where likely influenced by his time there. Educated at Eaton and Cambridge, Prince had "impeccable intellectual credentials" (44). This helped to solidify his influence and credibility.

Don Basham, a charismatic minister from Toronto, learned from Prince. Initially he was not convinced of the existence of demons or a personal devil but the experience of his parishioners as well as his own study of the Scriptures convinced him of their reality. Basham was a writer and in 1972 he published *Deliver Us from Evil*. His prominence is due in large to his success as an author (Collins 2009:44).

Demons and demon possession captured a great deal of popular interest in the late 60s and 70s. William Peter Blatty's book, *The Exorcist*, was published in 1971 and quickly rose to the top of the best-seller list. The book was made into a movie and was released in the winter of 1973. A number of other films related to the demonic were also produced during this time. Michael Cuneo believes that *The Exorcist* and films like it pre-disposed American culture to focus on demons. Collins, on the other hand, believes it was the other way around. He believes the general revival of interest in the occult gave rise to the interest in exorcism and the popularity of films (Collins 2009:154). He also believes that the reaction of various Christian groups to the film actually heightened the films credibility and allure (154). Cuneo points out that following the release of the film, "thousands of households across America seemed to become infested all of a sudden with demonic presences" (Cuneo 2001:11). More than likely

people were willing to acknowledge and talk about this after seeing the film and the demand for deliverance ministries increased significantly as a result. Many books were written on the topic during the 70s and millions of copies were sold.

In Summary: The 60s were a time of social unrest in the United States. A great moral shift occurred in American society as young people rejected the values of their parents as well as belief in an external moral code. In spite of this, interest in spiritual things reached an all-time high. The Second Vatican Council was an attempt by the Catholic Church to make God real and accessible to the common people. The birth of the Charismatic movement took place in the early 60s and within a few years spirit-baptism and tongue-speaking had made significant inroads within virtually every mainline Protestant denomination in the United States as well as within Roman Catholicism. Deliverance ministries emerged in the late 60s and early 70s along with the charismatic renewal. Demons and demon possession captured a great deal of popular interest during this time with movies such as The Exorcist.

Later Years: When the Charismatic Renewal joined evangelical theology in the 80s it morphed into what is commonly called the Third Wave of Pentecostalism (Weaver 2015:346). Weaver says that the most characteristic theological idea of the Third Wave was its emphasis on disempowering 'strategic level' territorial spirits" (901). This concept was first presented in John Wimber's course, Signs and Wonders and Church Growth, which he taught alongside C. Peter Wagner and Charles Kraft between 1982 and 1985 at Fuller (Cuneo 2001:202). C. Peter Wagner applied the concept of the "power encounter at a socio-corporate level and thus developed the concept of 'strategic level spiritual warfare'" (Collins 2009:101). Collins says that this understanding of spiritual warfare helped to give charismatics a mission focus (105). It was also likely instrumental in the global expansion of charismatic theology. Interestingly, charismatics incorporated "prayer walks" into their evangelistic strategies. Teams would go ahead of missionaries and these prayer walks would occur on-site before evangelism ever began.

I left the states and went to Africa in 1979 and spent most of the 80s there. This type of prayer focus was not a part of the mission work that I was a part of. Although I had a theoretical understanding of the Great Controversy and of spiritual warfare, my Western worldview prevented me from acknowledging the spirit world that Africans lived in tension with. Even though I knew there were witch doctors and spirit trees I did not take them seriously. I wrote off most of what I heard as superstitions that education would free people of. Meanwhile, back at home, Michael Cuneo says that below the "smooth suburban surface, middle-class

America was churning with demonic activity, and thousands of otherwise ordinary people were trapped in conflicts that neither they nor virtually anyone else fully understood" (2001:30). It was definitely below the surface and unless you knew about it, it was not obvious. Demonism and demonic affliction had become leading concerns for many people and deliverance ministries flourished. Cuneo says that by "the late 1970s and early 1980s, middle-class charismatics were lining up by the dozens to have their personal demons expelled" (42).

While in Africa I heard about the bodies of people found with all the blood drained out of them by sorcerers. I heard about the need for human blood in their rituals. I also knew that witchcraft and sorcery were illegal in the country I was living in. I also remember hearing about the public hangings of witch doctors and sorcerers. I was not aware, however, of what was happening in my home country. James Collins says that in the United States in the 80s and early 90s many people—ordinary people as well as professionals such as police officers, lawyers, psychologists, and social workers—were convinced of the existence of Satanic Ritual Abuse (SRA) (2009:148). Particularly in the years between 1983 and 1993 there were numerous reports of abuse from all over the United States. On October 25, 1988 NBC aired a two hour prime time special called "Devil Worship: Exposing Satan's Underground,"' hosted by Geraldo Rivera. It was a documentary which exposed practices such as ritualistic abuse, satanic breeding, and ritual cannibalism that were all believed to be happening in the United States at that time. The show featured first-hand accounts from victims of abuse. These victims revealed how occult practices and heavy metal music were avenues that pulled them into Satanism. Young people were particularly vulnerable. The show was the most widely watched syndicated talk show that year (Cuneo 2001:55). For many people this was a reality. Collins believes that the SRA panics of the 80s and 90s were largely unfounded (2009:149). His theory is that evangelical Christians were motivated to propagate the myth because it supported their worldview. Many evangelicals, however, do not believe it was or is a myth, not in the United States or abroad.

The emergence and interest in deliverance ministries coincided with a trend within mainstream American culture in which there was a focus on personal growth and transformation. Self-help books became very popular. "The social upheaval of the 1960s ushered in not only a spiritual revolution but a psychotherapeutic one" (Luhmann 2012:295). Deliverance was compatible with this new therapeutic ethic (Cuneo 2001:126). Cuneo says that deliverance promised possibilities of a renewed and improved self—almost instantaneously. He said that in spite of the fact that it sounded like something right out of the Dark Ages "deliverance was surprisingly at

home in the brightly lit, fulfillment-on-demand culture of the post-sixties America" (Cuneo 2001:126). Cuneo believes that deliverance was both a product of and reflection of the times. "Exorcism (or deliverance) had suddenly become the cure-all for virtually every middle-class affliction imaginable" (42). He also points out that the eighties were a time of enormous growth for psychotherapy within American evangelicalism. Several evangelical training programs were available and the graduates of these programs "were perfectly willing to incorporate exorcism into their therapeutic practice" (203).

It was in the 80s that the Sandford family, who had learned from Agnes Sanford, rose to prominence within charismatic circles. The publication of their book, *The Transformation of the Inner Man*, helped bring them and the methods they taught into prominence. They used an inner healing approach which incorporated deliverance into a Jungian psychotherapeutic model of Christian discipleship.

While deliverance ministries were flourishing among evangelicals, Cuneo says that relatively few bishops in the Catholic Church even believed in the possibility of diabolic possession in the 70s and 80s. Cuneo reports that "no more than two or three dioceses in the entire country had bona fide priest-exorcists" (2001:27). Unofficially however, priests on the right-wing fringes of American Catholicism were regularly performing exorcisms (27).

The existence of supernatural evil and the need for deliverance gained significant credibility in the 80s when M. Scott Peck, America's most wellknown psychiatrist, published *People of the Lie*. Not only had Peck studied at Harvard and gone to medical school at Case Western Reserve University, he published *The Road Less Traveled* in 1978 which stayed on the Times bestseller list for 260 consecutive weeks. The Road Less Traveled began with the statement, "Life is Difficult." In People of the Lie Peck argued that not only is life difficult, life is sometimes fraught with evil—"the real flesh-and-blood, grimacing, dastardly sort of evil that the medical professions and social sciences had spent years trying to psychologize and environmentalize into nonexistence" (in Cuneo 2001:44). Peck claimed that "diabolic evil was an active force in the modern world, and conventional therapeutic techniques were utterly unequipped to deal with it by themselves" (43). Peck wrote the book in the hope that it would cause "the medical world to take a serious look at the phenomenon of possession" and to begin "intensive interdisciplinary research on exorcism" (45). Unfortunately, the medical establishment ignored him (46). Nonetheless, Peck's was a voice in "mainstream legitimation" (43).

In Summary: When the Charismatic Renewal joined evangelical theology in the 80s it morphed into what is commonly called the Third Wave of Pentecostalism. The most characteristic theological idea of the Third Wave

is the emphasis on disempowering "strategic level" territorial spirits. This concept has shaped their focus on missions. In the United States, many people in the 80s and early 90s were convinced of the existence Satanic Ritual Abuse. There is debate today as to whether or not this really occurred or if it did to the extent that many believed at the time. The interest in deliverance ministries in the 80s coincided with a therapeutic trend toward personal growth and transformation within mainstream American culture and deliverance was compatible with this new therapeutic ethic. M. Scott Peck was the most important voice in the mainstream legitimization of demon possession and the value of exorcism or deliverance. He contended that conventional therapeutic techniques were utterly unequipped to deal with it by themselves.

The Twenty-First Century

The goal of this paper has been to address the question of whether or not there is a relationship between demons and mental illness and if so, how does one differentiate between the two? The question that must first be answered is whether or not mental or physical health is impacted by spiritual realities. Can the Devil or God impact health? Evangelical Christians who use inner healing prayer believe that both the Holy Spirit and demons are real and that both impact mental and physical health. Most other Christians do not agree with this concept.

John Weaver has written a book entitled *The Failure of Evangelical Mental Health Care: Treatments That Harm Women, LGBT Persons and the Mentally Ill,* which was published this year in which he "endorses medical naturalism to the extent that it conceptualizes both bodily and environmental factors as working within a materially bound universe" (2015:293). With this position there is no room for spiritual entities impacting our lives.

Scott Peck noted that the only thing preventing medical professionals from taking a serious look at the issue of demon possession "was an indefensible bias against the supernatural" (Cuneo 2001:45). Our biases definitely blind us. Before the 1960s medical professionals did not believe that there was a relationship between the mind and the body. The medical world at that time endorsed medical naturalism or the view that the human body is governed by the classical laws of matter and energy—just as Weaver is proposing in 2015. Beginning with the research done by Herbert Benson of Harvard University in the 1960s, an indisputable medical link was found to exist between the mind and the body. Although the medical world initially rejected Benson's research, today no one questions the link between mental processes and physical health. In 1988 Benson established the Mind/Body Medical Institute in Boston and the medical world entered what Larry Dossey calls Era II medicine.

While the medical world was struggling to break out of the "materially bound universe" of Era I medicine in order to embrace a mind body approach to health care, other researchers were discovering a mind-bodyspirit connection. In the early 80s, contrary to what was then commonly believed and taught in academic circles, epidemiologist Jeff Levin found that "people who follow a religious path are more likely to enjoy greater longevity and a higher quality of health than those who do not" (2001:vii). Levin's findings demonstrated the "many ways that religion can prevent illness and promote health and well-being" (183). Careful analysis of the data revealed that religion promotes health and well-being in several demonstrable ways—by reinforcing healthy lifestyle behaviors, by nurturing supportive relationships, and by promoting hope and optimism. However, Levin found that naturalistic explanations, explanations that can be scientifically validated, did not explain all the benefits derived from a religious experience. Levin proposed "one more possibility-namely, that there is a God or divine presence that can choose to bless us in ways that may violate the apparent physical laws of the universe" (183).

Levin coined the term theosomatic and proposed a theosomatic model of care in which the determinants of both mental and physical health are based on "the apparent connections between God, or spirit, and the body" (15). A theosomatic model of care is built upon treatment protocols that work in accord with the laws of nature, yet recognizes the power of God to interact in people's lives in ways over and beyond naturalistic explanations.

Numerous other researchers have confirmed this mind, body, spirit connection.

Harold Koenig is director and founder of the Center for the Study of Religion/Spirituality and Health at Duke University, which is the world's first major research facility to comprehensively study the impact of people's religious life on their physical and emotional health. Koenig says that although scientists cannot demonstrate whether God exists and intervenes in people's lives, science can certainly "explore and chart in a scientific manner the *effect* of religious faith and practice on physical and emotional health" (in Levin 2001:27). Koenig has made it his life's work to explain the impact of religion and religious belief on health in scientific terms (23).

The field of psychology emerged during the time of Era I medicine when scientists regarded the world in which we live, including human beings, from a mechanistic perspective. Spiritual factors did not fit within the scientific worldview of that time. According to Dossey, as we enter the new millennium, we are entering a third era of medicine in which aspects of health and healing can no longer be explained exclusively by using the

tools of science as we know it. This is leading many physicians to reconsider a spiritual connection (Dossey 1999). Levin's theosomatic model is consistent with what Larry Dossey, MD, describes as Era III medicine.

Exorcism and Deliverance in Modern America

Michael Cuneo has written a book entitled *American Exorcism: Expelling Demons in the Land of Plenty*, which was published in 2001. In his attempt to understand exorcism and deliverance from a socio-historical perspective, Cuneo said he experienced a side of America that he never knew existed. In the course of his research he talked "with hundreds of people, from various walks of life, who are convinced not only that demons exist but also that they routinely cause trouble in the lives of ordinary men and women" (loc 54). His book is based on personal interviews *as well as* first-hand observation of more than fifty exorcisms (96). His book is a cultural commentary on the practice of exorcism or deliverance as it is practiced among mainstream, predominately middle-class Christians in 20th century America (102). Cuneo also examined how these ministries have been influenced by the therapeutic trends within the culture.

As surprising as it may sound to most people, Cuneo says that "exorcism is alive and well in contemporary America." He says it is "a booming business—operating below the radar perhaps, invisible to anyone not specifically on the lookout for it" (loc 66). Since the late 60s an increasing number of well-educated middle-class Americans have become convinced that our modern world is heavily populated with demons—"real supernatural entities with their own identities and missions, their own strengths and foibles, and sometimes even their own odors" (82).

Interestingly however, Cuneo says that relatively few bishops in the Catholic Church even believe in the possibility of demon possession. Father Richard McBrien, from the University of Notre Dame calls the idea of demon possession a "delusional belief " (62). However, priests on the right-wing fringes of the Catholic Church regularly perform exorcisms as well as priests associated with the Charismatic Renewal. Francis MacNutt is the most well-known of these. MacNutt was prominent and influential in the charismatic renewal beginning in the 60s.

Official church exorcisms are increasing, however. Cuneo says that theologically conservative bishops are more likely to appoint exorcists than are liberal ones. Among the intellectual and leadership elite of the American Catholic Church, the priest exorcist is not taken seriously. Nonetheless, the number of officially appointed priest exorcists is increasing around the world. In 1993 Gabriele Amorth co-founded the International Association of Exorcists for Roman Catholic priest exorcists and by November 2000 Amorth claimed to have performed over 50,000

exorcisms. In September 2000 the Archdiocese of Chicago officially appointed a priest exorcist (Cuneo 2001:259). At the time of the writing of his book Cuneo said that officially sanctioned Catholic exorcisms were taking place in practically every country in the world with a significant Catholic population (265).

In investigating the practice of exorcism or deliverance in America, Cuneo found that the way it is practiced is "remarkably well suited to the therapeutic ethos of the prevailing culture" (90). With almost tongue in cheek he says that it would be difficult to imagine a better deal. "Whatever one's personal problem—depression, anxiety, substance addiction, or even a runaway sexual appetite—there are exorcism ministries available today that will happily claim expertise for dealing with it" (84). The bonus is that one is not held responsible for it. "Indwelling demons are mainly to blame, and getting rid of them is the key to moral and psychological redemption" (90). He notes that the evangelical Christians who practice deliverance are middle-class Americans, among them doctors, nurses, and therapists, many of whom are willing to incorporate deliverance into their professional careers (142).

Although many Adventists may be unaware of it, Ellen White believed in demon possession and in the practice of deliverance. In the second volume of *Selected Messages* she says, "Satan takes possession of the minds of men today. In my labors in the cause of God, I have again and again met those who have been thus possessed, and in the name of the Lord I have rebuked the evil spirit" (1958:353). In relation to the question of whether or not a Christian can come under the influence of demonic forces, she said, "It is not by force that Satan takes possession of the human mind. While men sleep the enemy sows tares *in the church*. . . . When men and women are in this condition, when their spiritual life is not being constantly fed by the Spirit of God, Satan can imbue them with his spirit, and lead them to work his works (353).

So assuming that we accept that demons exist and that they can possess human beings, how does one differentiate between demonic affliction and mental illness in the "deliverance as therapy era" in which we are living today? Catholic exorcists are supposed to rule out all other possibilities before proceeding to exorcism (Cuneo 2001:12). Cuneo says that there are about a dozen psychiatrists around the country who evaluate suspected cases of demon possession on a pro bono basis for the Catholic Church (253). How does it work within evangelical or charismatic deliverance ministries? In particular, what approach do Seventh-day Adventists take in relation to the question of mental illness vs. demon possession?

First of all, it is important to recognize that Seventh-day Adventists share many of the ideological tenets of evangelical Christianity. Adventism

emerged along with other evangelical movements during the Second Great Awakening in the second half of the 19th century. Adventists, however, tend to be Evangelical Fundamentalists and often look down on the Neo-Pentecostal branches of Evangelicalism. Like other Fundamentalists, Adventists tend to be mistrustful of the "spiritual experiences" and are fearful that spiritual experiences are either the product of demonic deception or will leave individuals open to demonic deception (Collins 2009:118). In practice, Adventists tend not to behave as if they believe that human beings can be possessed by demons nor do they behave as if they believe a Christian has the authority to cast demons out. Although Adventists pray for the outpouring of the Holy Spirit, in many respects, Adventists behave as if they are cessationists. These practical beliefs have limited Adventists in developing a practical approach to the ministry of deliverance.

Evangelical Mental Health Care

Tanya Luhrmann is a psychological anthropologist from Stanford University who has written a book entitled When God Talks Back: Understanding the American Evangelical Relationship with God. Luhrmann said that she wrote the book because the rift between believers and nonbelievers was so wide today that neither was able to understand the other. The prejudice and bias against conservative Christians in the media and in academia in the 21st century is very real. In order to understand how God can become real for someone in our modern world Luhrmann did an in-depth ethnographic study of evangelical Christians who belonged to the Vineyard, a denomination shaped by the theology and influence of John Wimber. By spending hundreds of hours with members of the Vineyard over a fouryear period of time, Luhrmann came to understand how well-educated, predominately white, successful, middle-class Americans come to both experience and believe in supernatural realities, realities that she said seem almost absurd to those within the mainstream branches of American Protestantism and Catholicism as well as those within the secular culture of the United States. The Christians that Luhrmann came to know and understand where Christians who took biblical miracles at face value and who experienced God as vividly present in their everyday lives.

Luhrmann points out that the evangelical Christianity that emerged out of the 60s and 70s was fundamentally psychotherapeutic. Studies investigating the relationship between prayer and mental illness have found a positive relationship between frequency of prayer and mental illness for those who experience God as distant and unloving but an inverse relationship for those who experience God as loving and intimate (Luhrmann 2012:289). Evangelical Christians learned to pray in ways that made God real to them, in ways that they were able to experience his love for them

personally. In her study she found that to the extent that prayer techniques can help make God real, they can also make demons real (265). She reports that demons actually play a central role in much Evangelical therapy (254).

Prior to the 1950s and 1960s most conservative Christians believed that *all* psychology was anti-biblical. Rather than this being a paranoid stance on the part of conservative Christians it reflected the reality that a majority of psychologists and psychiatrists *were* anti-biblical and saw both Christian beliefs and Christian practices as unhealthy.

In order to benefit from the gains that had been made in understanding mental illness from a scientific perspective and to make these available to Christians, particularly to missionaries, evangelical mental health professionals began to meet together in the mid-1950s to explore ways to integrate biblical principles into the fields of psychology and psychiatry. They replaced the anti-religious bias that was superimposed on the field with biblical principles and values. As a result, an integrated psychotherapeutic model was developed. In 1956 the Christian Association for Psychological Studies (CAPS) was established to further this integration. In 1964, Fuller Theological Seminary developed a doctoral program in clinical psychology. Seven years later Clyde Narramore founded the Rosemead School of Psychology. Rosemead began to publish the *Journal* of Psychology and Theology in 1973, which was the first journal of its kind with a primary focus on the integration of psychology and theology. In 1982, the Christian Association for Psychological Studies (CAPS) began publication of the Journal of Psychology and Christianity. Wheaten College also opened a clinical psychology program in the 80s. This integrated approach incorporates the science of psychology into a Christian value system. This integrative approach is basically the approach that is taught at Andrews within its clinical psychology program. However, it does not involve prayer or the use of Scripture in the therapeutic process. Nor does it incorporate a supernatural reality. .

According to John Weaver, in addition to this integrated approach, there are two *non-scientific* and *non-psychotherapy-based* mental health models used within evangelicalism (2015:136). They are the biblical counseling and pastoral care model and the inner healing and deliverance model.

The biblical counseling and pastoral care model was developed by Jay Adams and is used among Reformed evangelicals and fundamentalists. American Reformed theology is a product of Puritan theology. As a result, the focus is on sin and repentance and aligning one's life with scripture (Weaver 2015:681). The Reformed movement takes a cessationist position. Weaver says that it is "the division over cessationism that fundamentally divides biblical counseling practice from deliverance ministries" (509).

Biblical counselors question both the theology and ethics of inner healing and deliverance. They frame their objections theologically: "to be a Christian is to be saved, and he who is saved is safe from demons" (Luhrmann 2012:32).

The inner healing and deliverance model evolved within the Pentecostal and Charismatic movements. Physical healing was a part of the Pentecostal movement from the beginning in the early 1900s. In the 40s, Agnes Sanford began the inner healing movement. She herself had suffered from a severe and recurrent depression and through the ministry of a Christian pastor who believed in the healing power of prayer she was cured of her depression. As she came to understand the relationship between forgotten trauma and present emotional problems, she began to use prayer to bring healing to others. Sanford used Jungian concepts and terminology to explain the concepts of inner healing. According to Tom Harpur, Sanford's healing successes are well-documented. In her first book, The Healing Light, written in 1947, Sanford began to teach others what she believed the Lord had shown her. Since this book was first published it has sold over half a million copies and established her as a leading lay healer and founder of the inner healing ministry within the Christian church. From the very beginning deliverance has been an almost inevitable part of both physical and inner healing ministries.

Evangelical Christianity has produced scores of books on inner healing and the practice of deliverance. In order to understand how to differentiate between mental illness and demon possession it is helpful to understand how evangelicals make the distinction.

Neil Anderson's book, *The Bondage Breaker*, is considered one of the best and most balanced approaches to the practice of deliverance. Anderson says that effective counselors need "to learn to distinguish between organic or psychological mental illness and a spiritual battle of the mind" (2000:21). At the same time he believes it is hard to separate the two and trying to do so actually creates a false dichotomy. He says there is no inner conflict that is not psychological just as there is no inner conflict that does not have a spiritual dimension. Supernatural realities are always with us and they are just as real as our physical world.

Anderson notes that most attempts to scientifically study the impact of one's spiritual life on mental and physical health neglects to investigate the impact of evil supernaturalism—the activity of Satan or demons. He points out that "approximately one-fourh of all the healings recorded in the Gospel of Mark were actually deliverances" (33).

Similar to what Ellen White wrote in volume 2 of *Selected Messages*, Anderson says that "Satan's perpetual aim is to infiltrate your thoughts with his thoughts and to promote his lie in the face of God's truth"

(2000:61). He believes our relationship to demonic influences is similar to our relationship to germs in the physical world (2009:93). We have a responsibility to protect ourselves from them, through the blood of Jesus. Anderson also believes that the "chief condition for the working of evil spirits in a human being, apart from sin, is passivity" (94). He says that we cannot expect God to protect us from evil spirits if we do not partner with him—putting on the full armor of God. He points out that the Scriptures teach us to "be strong in the Lord and in the strength of His might" (Eph 6:10). In the book, Anderson walks people through the process of fighting against the devil in their personal life as is outlined in the Scriptures. He says that walking in the light is not sinless perfection. It means living in continuous agreement with God. It is part of the Christian's "growth process" (97).

Anderson says that through the gradual process of deception and yielding to Satan's influence, he gains control in our lives. He notes that no one loses control to Satan overnight. He estimates that only about 15% of the evangelical community is living in the freedom that Christ desires. Those who live in this freedom have a vibrant connection with Christ and possess the fruits of the spirit (120). Consistent with the teachings of Ellen White, Anderson says that "the Christian life should be characterized by humble obedience to God in worship" (144).

Anderson says that "dealing with the demonic should be seen as a truth encounter rather than a power encounter" (258). John 8:32 stays that *truth* sets people free. The power of the devil is in his power to deceive. Anderson outlines step by step the process of finding freedom in Christ through the confession of sin, forgiveness of those who have sinned against us, and renouncing the evil one. Anderson points out that Christians have been given authority over the kingdom of darkness, "but if you don't believe it and exercise it, it's as if you didn't have it" (80).

Francis MacNutt published a practical manual on deliverance in 1995 entitled *Deliverance from Evil Spirits* in which he says that an increasing number of "counselors and psychotherapists now consider the possibility of demonic influence as at least a partial cause of certain psychological problems" (MacNutt 2009:17).

MacNutt first got involved in the practice of deliverance when he was praying for the physical healing of others. He says that it was after he was baptized in the Holy Spirit he "began to see demonic manifestations in the people he was praying for" (88). MacNutt believes those suffering psychological problems will not be able to get the help they need from conventional psychotherapy and mainstream medicine if the source of their problem is actually demonic. He also believes that many people, even those confined to mental hospitals, can be either cured or helped through prayer for inner healing or deliverance (30).

As it relates to differentiating between demon possession and mental illness, MacNutt says that a spirit is by definition a non-material being. "Every evidence we have indicating the presence of a demon is bound to be ambiguous since we do not see the evil spirit itself, but only what it causes people to do" (53). He also acknowledges that these effects can also be explained in other ways. He recognizes that when it comes to differentiating between mental illness and demon possession that "on the human level—the level of reason and science—you cannot be sure" (53). M. Scott Peck agrees that we cannot prove the existence of the supernatural realm. Nonetheless, surveys show and MacNutt attests that many ordinary people claim that they have encountered a demonic personality, "not just the evil that we all encounter every day but a personified evil" (56).

Both MacNutt and Peck say they have never met anyone that they believed to be totally possessed. While most people involved in exorcism or deliverance ministries believe total possession to be extremely rare, MacNutt believes that many people in the general population need some kind of deliverance (72). That is to say, "in some part of their lives they are not free" (73). The Holy Spirit does not own their whole being. MacNutt says that "most sufferers from demonic infestation are good people who have aligned themselves with Jesus Christ and are thus particular targets for the enemy (89).

Since the "symptoms of demonic infestation are often the same as the symptoms of psychological sickness" MacNutt recognizes that is often hard to determine the cause of one's suffering. He has found that often a person may be "suffering from a psychological problem as well as demonic interference" (79). MacNutt notes that Pentecostal ministers with no background in psychology have become aware of clusters of evil spirits that are similar to the clusters of psychological symptoms that are used to diagnose mental illness (92).

MacNutt and others talk about physical signs that indicate demonic involvement—many that could be explained in other ways but nonetheless signs that are indicators of demonic involvement. These include bodily contortions, changes in the voice and changes in facial expression. Other signs are the presence of unpleasant smells or the room growing unnaturally cold (83). However, MacNutt says that the only sure way to know if a demon is present is through the gift of discernment. He says that unless "God helps us in some way, we can never be certain what we are dealing with" (p. 85). He acknowledges however, that "a finely tuned, mature gift of discernment is relatively rare" (87).

MacNutt identifies four categories of evil spirits: (1) spirits of the occult, (2) spirits of sin, (3) spirits of trauma, and (4) ancestral or familiar spirits. He says that the most common need for deliverance is from spirits of trauma. Spirits of trauma enter an emotional wound in order "to dwell

there and aggravate it, preventing it from healing" (93). He compares it to a speck of dirt entering into a physical wound causing an infection. He says that based on his experience, most evil spirits seem to enter with trauma, primarily childhood trauma

John Richards published a well-respected book on deliverance in 1974 entitled, *But Deliver Us From Evil: An Introduction to the Demonic Dimension in Pastoral Care.* Richards contends that the ministry of deliverance is "a small part of the Church's ministry of healing" (5). He believes that God is the source of all healing and that "medicine and its allied disciplines should be seen to be channels of God's healing" (6). Prayer is the first step in healing. It is our "invitation to commune with God whom we believe is a healing God" (9). Richard also acknowledges that no one can be involved very long in a ministry of healing without confronting evil. He stresses the importance of healing and deliverance taking place within the context of a caring community with the focus being on the health and well-being of the whole person.

My Personal Experience

After returning from Africa in 1990 I began the PhD program in counseling psychology at Andrews University. I began working with Adventist Frontier Missions in 1994 and at the same time began a private practice at the Medical Center in Berrien Springs. Over the years I used the tools of my profession to help many people deal more effectively with the challenges of their lives. I have had the privilege of helping hundreds of missionaries deal with the unique challenges of cross-cultural ministry. About 15 years ago, however, I begun to realize that the tools of psychology were limited or ineffective in dealing with certain mental health problems.

In June 2003 I attended a Formational Prayer Seminar in Ashland, Ohio, led by Terry Wardle. At that seminar God touched my life in a way that has changed not only how I work but how I live. As a result of that seminar, I enrolled in the Doctor of Ministry Program in Formational Counseling at Ashland in August 2003. Formational Prayer is a type of inner healing prayer developed by Wardle in the early 90s. Wardle defines Formational Prayer as "a ministry of the Holy Spirit, moving through a Christian caregiver, bringing the healing presence of Jesus Christ into the place of pain and brokenness within a wounded person" (2001:13).

In working towards the completion of that degree I chose to examine the clinical validity of Formational Prayer within the context of my work with missionaries in 2004 and 2005. I examined the biblical, theological, and historical basis of Formational Prayer in order to assess whether or not Formational Prayer was a theoretically sound and clinically effective

theosomatic approach to the treatment of trauma in missionaries. I borrowed the term "theosomatic" from Jeff Levin. In his book *God*, *Faith*, *and Health*, Levin proposed a theosomatic model of care that not only recognizes naturalistic means of healing but takes into consideration the power of God to bring about healing over and beyond naturalistic means (2001).

Based on my research, I see Formational Prayer as a biblically-based, theologically and clinically sound theosomatic model of care that is effective in promoting both emotional and spiritual well-being. Formational Prayer activates "certain mental, emotional, and behavioral processes" known to promote health and prevent illness, the very mechanisms involved in the first six theosomatic principles of medicine proposed by Dr. Jeff Levin. Formational Prayer also positions us for what Levin describes as one "one more possibility—namely, that there is a God or divine presence that can choose to bless us in ways that may violate the apparent physical laws of the universe" (2001:183).

Roy Gane says in the *NIV Application Commentary on Leviticus and Numbers* that "to ignore God, who holds our very breath in his hands (Dan 5:23), is not conducive to long-term health" (2004:213). "If we really want to help ourselves, the best way to do it is to follow the comprehensive 'manufacturer's handbook,' that is, the Bible" (213). According to Gane, "the Bible rightly places our well-being within the context of our covenant connection with God, whose grace alone can give us ultimate health as a gift" (213). The early Hebrew understanding of health and healing corresponds to what Jeff Levin has defined as a theosomatic model of care.

As Seventh-day Adventists we recognize the importance of obeying the laws of God as well as the laws of health in order to live a healthy life. Scientific medicine has helped us understand the laws that govern our bodies and our health. We have a role to play in applying the laws of health mentally and physically. Ellen White says, "God's miracles do not always bear the outward semblance of miracles. Often they are brought about in a way which looks like the natural course of events. When we pray for the sick we also work for them. We answer our own prayers by using the remedies within our reach" (1958:346). She says that "natural means, used in accordance with God's will, bring about supernatural results" (346). I believe Jeff Levin's seven principles of theosomatic medicine are consistent with the health message of the Seventh-day Adventist Church.

Because most American Christians see both the Devil and the Holy Spirit as "symbols" of good and evil they are blind to the possibility that supernatural evil can impact mental or physical health. As Fundamental Evangelicals, we live as if we are cessationists. Most of us do not live as if we believe the Holy Spirit is the third person of the Godhead and that he dwells within us. As Neil Anderson points out, we have been given

authority over the kingdom of darkness, but if you do not believe it and exercise it, it is as if we do not have it (2000:80).

It is important to remember that there are twice as many Americans who believe demons are real as there are who believe the Holy Spirit is real. Americans *experience* supernatural evil. Physicians and mental health professionals witness a great deal that cannot be reduced to psychopathology. Science and medicine alone are inadequate to deal with these aspect. Just as physicians attending wounded soldiers in the Second World War pressed Archbishop William Temple of the Church of England for help, it is time for the Seventh-day Adventist Church to develop strategies and provide services to help those who are in bondage to supernatural evil.

Works Cited

- Alexander, Franz G., and Sheldon T. Selesnick. 1966. *The History of Psychiatry*. New York: Mentor Books.
- Anderson, Neil T. 2000. The Bondage Breaker: Overcoming Negative Thoughts, Irrational Feelings, Habitual Sins. Eugene, OR: Harvest House Publishers.
- Barna Group. 2009. Barna Survey Examines Changes in Worldview Among Christians Over the Past 13 Years. Accessed 20 August 2015. https://www.barna.org/barna-update/21-transformation/252-barna-survey-examines%20-changes-in-worldview-among-christians-over-the-past-13-years#.VhE1yStBfDo.
- Benson, Herbert. 1996. *Timeless Healing: The Power and Biology of Belief.* New York: Simon and Schuster.
- Boa, Kenneth. 2004. Augustine to Freud: What Theologians and Psychologists Tell Us About Human Nature and Why It Matters. Nashville, TN: Broadman & Holman Publishers.
- Collins, James. 2009. *Exorcism and Deliverance in the Twentieth Century*. Eugene, OR: WIPF & STOCK.
- Cuneo, Michael. 2001. *American Exorcism: Expelling Demons in the Land of Plenty*. New York: Broadway Books.
- D'Souza, Dinesh. 2007. The Enemy at Home: The Cultural Left and Its Responsibility for 9/11. New York: Random House.
- Dossey, Larry. 1999. *Reinventing Medicine: Beyond Mind-Body to a New Era of Healing*. San Francisco, CA: HarperCollins Publishers.
- Firma, Terry. 2013. YouGov Poll Says Nearly 60% of Americans Believe the Devil Is Real. Pathoes. Accessed 21 August 2015. http://www.patheos.com/blogs/friendlyatheist/2013/09/21yougov-poll-says-nearly-60-of-americans-believe-the-devil-is-real.
- Gane, Roy. 2004. The NIV Application Commentary: Leviticus, Numbers. Grand Rapids, MI: Zondervan.
- Goldstein, Michael J., Bruce L. Baker, and Kay R. Jamison. 1986. *Abnormal Psychology; Experiences, Origins, and Interventions*. 2nd ed. Boston, MA: Little, Brown and Company.

- Golub, Edward S. 1994. *The Limits of Medicine: How Science Shapes Our Hope for the Cure.* New York: Random House.
- Harpur, Tom. 1994. *The Uncommon Touch: An Investigation of Spiritual Healing*. Toronto, Ont: The Canadian Publishers.
- Hay, David. 2007. *Something There: The Biology of the Human Spirit*. Philadelphia, PA: Templeton Foundation Press.
- Jung, C. G. 1970. Modern Man in Search of Soul. London, UK: Routledge & Kegan Paul.
- Koenig, Harold. 2005. Faith and Mental Health: Religious Resources for Healing. West Conshohocken, PA: Templeton Foundation Press.
- Koenig, Harold, Michael McCullough, and David B. Larson. 2001. *Handbook of Religion and Health*. New York: Oxford University Press.
- Levin, Jeff. 2001. *God, Faith, and Health: Exploring the Spirituality-Healing Connection*. New York: John Wiley & Sons.
- Luhrmann, T. M. 2012. When God Talks Back: Understanding the American Evangelical Relationship with God. New York: Alfred A Knopf.
- MacNutt, Francis. 2009. *Deliverance from Evil Spirits*. Grand Rapids, MI: Chosen Books.
- Martinez, Jack, and Matthew Cooper. 2015. Dr. Ben Carson's Life Story Rests on a Deep Adventist Faith. *Newsweek*. Accessed 25 August 2015. http://www.newsweek.com/ben -carson-seventh-day-adventist-374041.
- Porter, Roy. 1997. The Greatest Benefit to Mankind: A Medical History of Humanity. New York: W.W. Norton & Company.
- Richards, John. 1974. But Deliver Us From Evil: An Introduction to the Demonic Dimension of Pastoral Care. London, UK: Darton, Longman & Todd.
- Samarin, William J. 1972. Tongues of Men and Angels: The Religious Language of Pentecostalism. New York: Macmillan.
- Sandford, John, and Paula Sandford. 1982. The Transformation of the Inner Man: The Most Comprehensive Book on Inner Healing Today. Tulsa, OK: Victory House.
- Sanford, Agnes. 1983. *The Healing Light*. New York: Ballantine Books.
- Schultz, Duane P., and Sydney Ellen Schultz. 1992. *A History of Modern Psychology*, 5th ed. New York: Harcourt Brace Jovanovich College Publishers.
- Smith, Timothy L. 1957. *Revivalism and Social Reform: American Protestantism on the Eve of the Civil War*. Eugene, OR: Wipf & Stock Publishers.
- Sperry, Len, and Edward P. Shafranske. 2005. Spiritually Oriented Psychotherapy. Washington, DC: American Psychological Association.
- Wardle, Terry. 2001. Healing Care, Healing Prayer. Orange, CA: New Leaf Books.
- Weaver, John. 2015. The Failure of Evangelical Mental Health Care: Treatments That Hurt Women, LGBT Persons and the Mentally Ill. Jefferson, NC: McFarland & Company.
- White, Ellen. 1958. Selected Messages. Vol. 2. Washington, DC: Review and Herald. Wilson, Bruce. 2014. Most Americans 18-29 Years Old Believe in Demon Possession, Shows Survey. HuffPost. Accessed 20 August 2015. http://www.huffingtonpost.com/bruce-wilson/most-americans-1829years_b_4163588.html.
- Yancey, George, and David Williamson. 2015. So Many Christians, So Few Lions: Is There Christianophobia in the United States? Lanham, MD: Rowman & Littlefield.



L. Ann Hamel, PhD, DMin is a licensed psychologist in the state of Michigan with a private practice at the University Medical Center in Berrien Springs. Ann has worked with Adventist Frontier Missions since 1994 and is currently working with the General Conference and the Institute of World Mission. Ann has a PhD in Counseling Psychology from Andrews University and a DMin in Formational Counseling from Ashland Theological Seminary. She is a Board Certified Expert in Traumatic Stress and a Fellow with the American Academy of Experts in Traumatic Stress.

BOUBAKAR SANOU

Social Dynamics and Occultic Practices

Introduction

The English word occultism comes from the Latin root *occulere* meaning to cover over, hide, conceal. Thus the basic meaning of *occult* is that which is hidden, concealed, and secret (Kyle 1993:27). According to the *Oxford English Dictionary*, the term *occult* was first used in 1545, meaning that which is "not apprehended, or not apprehensible, by the mind; beyond the range of understanding or of ordinary knowledge." According to Richard Kyle, the occult has three main characteristics: it is mysterious, thus beyond the range of ordinary knowledge; it is secret and disclosed or communicated only to the initiated; and it pertains to magic, astrology, and other alleged sciences claiming use or knowledge of the secret, mysterious or supernatural (1993:27). Occultism therefore refers to secret or hidden knowledge supernaturally received through the means of divination (cartomancy, crystal-gazing, palmistry, Ouija boards, prophetic dreams and visions, psychometry, numerology, etc.).

Occultism is frequently warned against in the Bible. In many ways the Ten Commandments are God's instructions against occultic practices because the first three commandments (Exod 20:1–7) charge the Israelites "to distinctively stand before God without reliance on any other gods" (Van Rheenen 1997:173). Just as the Israelites were warned against rejecting Yahweh and serving other gods (Deut 11:16; 2 Kgs 10:23), so too were New Testament Christians warned against dual allegiance (Matt 6:24; 1 Cor 10:14; Rev 22:15).

This paper briefly discusses factors that contribute to the practice of occultism and suggests a biblical response to the threat it poses to Christians.

Factors Contributing to Occultic Practices among Christians

Scholars agree that occultism is a worldwide religious phenomenon. It is believed that people of every cultural, religious, ethnic, and socioeconomic background are involved in a wide variety of occultic practices (Kraft 2005a:377). For example, the Chief of Staff of President Reagan reports that "virtually every major move or decision the Reagans made during my time as White House chief of staff was cleared in advance with a woman in San Francisco who drew up horoscopes to make certain that the planets were in a favorable alignment for the enterprise" (Regan, 1988:26).

There are several factors known to contribute to occultic practices. Seven of these factors are briefly discussed here: the growing acceptance of religious pluralism, the failure of orthodox religions to meet their adherents' existential needs, the pressure to conform to socio-cultural norms, the influence of the media and music industry, the attraction of occultism, biblical illiteracy among Christians, and the inadequate discipling of new converts.

Growing Acceptance of Religious Pluralism

That the world has become a religiously plural place cannot be denied. People of diverse ethnic origins and many dissimilar religious commitments live and share public life together. This globalization has put major world religions, some of which promote an occultic worldview, within the reach of almost everyone today. Worldwide migration patterns, international travel and trade, progress in communications technology, and international media activities have introduced people to nearly all religious traditions. Mission is no longer a Christian activity alone; Islam and Eastern religions are also dynamically engaged in missionary work (Hedlund 1992:13). This has resulted in the option of cafeteria-style choices in the area of religion with many people picking and choosing from among various religious traditions and practices to meet their personal needs (Frykholm 2011:20). If all religions are equally valid ways to salvation as some argue (Thomas 1992:28), then a cocktail of religious beliefs and practices is even better. As a result of this religious globalization, religious traditions outside of Christianity and Judaism are no longer treated as "the work of the devil." Modern scholarship not only promotes many positive features of other religions, it also claims that "all religions, including Christianity, are relative. . . . [and that] every religion is considered equally valid" (Thomas 1992:28).

Religious pluralism is thus built on the assumption that the different religious traditions are complementary rather than contradictory. As a direct result of this call for cooperation among various religious cultures,

st e :-

there is a growing positive public attitude toward other religious practices. Religious pluralism, especially in the West, seems to have become a spiritual adventure (Halevi 2002:9) to the extent that Claude Geffré even affirms that "the religiosity of the Western person of our times is spontaneously syncretistic" (2002:94). In the same line of argument, Richard Kyle also points out that "the hallmark of American religion is diversity" (1993:17). Pressure toward dual allegiance comes from two directions: from non-Christian religions and from within Christianity itself. When Christian thinkers also advocate a pluralistic theology of religions, thus asserting the subjectivity of Christian belief statements, the church cannot but be under the threat of religious syncretism (Thomas 1992:28).

The Failure of Orthodox Religions to Meet Existential Needs

The world is experiencing a thirst for spirituality, both among Christians and non-Christians. The dissatisfaction with materialism, consumerism, and formal institutional religions, economic crises, ecological calamities, and worldwide crises has intensified the search for ultimate reality, meaning, and security. The spiritual hunger both in the church (lay people, seminarians, and clergy) and the world had led to a plethora of options for spiritual seekers. Religion has thus become a huge marketplace, and many people are drawn to "what delivers."

Sometimes, orthodox religions do not address existential needs and the spiritual thirst of their adherents. As a result many Christians "go through life trying to love an ideal and be loyal to a mere principle" (Tozer 1980:98). As such, "well-intentioned believers drift and find themselves nearly comatose spiritually, numbed by years of religious activity without transformation" (Hull 2004:28). It is estimated that only 52% of Christians are making some effort to grow spiritually, and many of these are inconsistent and therefore they achieve only limited result (Barna 2001:43).

The exclusive focus on doctrinal and rational arguments of orthodox religions in contexts where existential issues rather than clarity and orthodoxy are the most important considerations leads their adherents to search for alternative means of meeting their felt needs (Nürnberger 2007:66). It is believed that interest in the occult grows significantly whenever religious establishments fail to provide adequate answers to their adherents' quests for survival. Whenever this is the case, people turn elsewhere for assurance (Russell 1980:173). John Grayston remarks that

many churchgoers find little connection between the preaching that they hear and the world in which they live. Sermons have been dry and academic and lacking in application or human interest or they have become a collection of anecdotes which fail to engage with the text of the Bible. No bridges are built between the world of the Bible and the world of the

reader, the horizons are as far apart as ever and no windows of the imagination are opened to enable the hearer to see new possibilities or explore the transforming power of the Word. If the Bible is not seen to touch on the questions which are raised in everyday life, it is not surprising that many have turned away from it. (Grayston 2002:101)

The above may be why "there are more registered witches in France than there are Catholic priests" (Halverson 1996:38). In times of desperation even believers are tempted to grab for something that works, that is anything that will give them the power to get them out of their suffering or to fix what is wrong. Occultism readily promises such power (Halverson 1998:60).

Because the majority of converts to Christianity are from an animistic background (Partridge 2005:100), Charles Kraft argues that when these converts "find within Christianity little or none of the spiritual power they crave for the meeting of their needs for healing, blessing, guidance, even deliverance from demons, they continue their preChristian practice of going to shamans, priests, diviners, temples, shrines, and the like for spiritual power" (2005c:361). Other people also delve into occultism to satisfy their spiritual longings. Richard Kyles believes that the major reason behind the modern resurgence of the occult is because it seems to meet seekers' deep spiritual thirst (2000:91).

Societal Pressure

Sometimes social structures place emphasis on community centeredness rather than individual freedom. A sense of community and humane living are highly cherished values in many traditional contexts. With this attitude toward life, it is "the community [that] makes and produces the individual. The individual has no existence of his own apart from the community's" (Nthamburi 1983:163). The following saying best describes this social structure, "I am, because we are; and since we are, therefore I am" (Mbiti 1990:106). Full membership in this type of community is synonymous with participating in its beliefs, ceremonies, rituals, and festivals; and "to be without one of these corporate elements of life is to be out of the whole picture" (1990:2). Because identification with the community is a primary virtue, individuals generally find fulfillment in the degree that they belong. Eugene Hillman captures more vividly this sense of communal life in the following way:

In societies that are held together by strong kin relationships, individuality is rarely, if ever asserted as an explicit value in itself. The person is not generally seen in isolation from the community. Rather, his personal individuality is affirmed and fulfilled only in relation to the good of others, and

this is explicitly recognized as normative, to the extent that the individual is expected to follow the socially established patterns. In this sense, each man lives for others, and his personal development is always community-oriented. (Hillman 1975:112)

At other times, societal pressure comes in the form of peer pressure among teenagers. In search for identity and belonging, some young people are easily attracted to what gives them significance: feelings of importance and acceptance, as well as personal empowerment. They find their longing fulfilled in occultism which promises to satisfy their search to "be somebody" or "worth something."

Since full membership and fulfillment in such contexts come for individuals as they participate in group, family, or community relationships (beliefs, ceremonies, rituals, and festivals) (Partridge 2005:127), some converts to Christianity succumb to dual allegiance and syncretism as they continue to practice elements of other religions. In many instances, an individual's failure to participate in some group or cultural practices amounts to self-excommunication from the entire life of that group or community. Because the penalty for refusing to participate in some group or communal rituals could be stiff, many people, out of fear of the penalty prefer to follow the traditional customs (Kraft 2008:33).

Influence of Media and Music Industry

The production, sales, and distribution of reading material, music, and movies that promote occult themes is extremely profitable. The popularity of books and movies on Harry Potter and movies such as *The Angel of Light* are some examples of how the entertainment industry acts as an ambassador for occultism. The occult symbolism in the music industry has become very overt. What used to be hidden is now displayed publicly. Many album covers and videos have occult symbolism. Musicians such as Beyoncé admit that they are possessed by other beings during their performances.

The Attraction of Occultism

Animism and its diverse forms of expression (e.g., occultism, spiritism, magic, astrology, etc.) hold a tremendous attraction for people. The majority of the world, including most of the adherents of the major world religions, is involved in animistic practices (Kraft 2005a:377). Occultism often provides feelings of power and control and promises followers the ability to experience power over oneself, others, and the external environment. Occult practices are perceived as having the capacity to satisfy daily needs. Catherine Albanese remarks that

astrology gave people a sense of identity and assisted them in establishing secure relationships with others. Self-help literature helped people to take steps toward improved prosperity, health, and happiness in their daily situations. Psychics offered physical healing and spiritual advice on how to deal with everyday problems. People thought that by knowing the future they could change it, take the steps necessary to avoid harm, or restore balance to life. Communicating with a dead mother could assist a person with a current problem. Abiding by Theosophical rules could enable someone to gain confidence in self and the universe. Renewed health and good fortune could come from the practice of New Thought. To Americans, the practicability of the occult was important. People believed that engaging in occult and metaphysical activities was a way to stimulate images that would bring useful results. (1981:183–184).

What generally makes occultism attractive to people is that it addresses existential needs rather than stressing doctrinal purity. The desire to know and be able to master what hinders our wellbeing is a powerful one, especially in times of crises. Occultism promises people a "quick fix" regarding everyday needs and problems, such as "the need to be healed of an illness, to be successful in business, to find a job, to excel in school, to restore a soured relationship, to find a mate, and to gain guidance for the future" (Halverson 1996:39).

Biblical Illiteracy

Many Christians are biblically illiterate (Watson 2014:1). The decline in familiarity with Scripture is another reason why some believers fall into occultism. Many churchgoers have major gaps in their biblical knowledge. The knowledge of biblical truth plays an important role in Christian discipleship. Knowing biblical truth helps counter ignorance or error in order to bring people to a correct understanding about and relationship with Jesus Christ. Before surrendering their lives to Christ, people need a certain level of understanding of scriptural truth. Jesus spent an important part of his ministry in the teaching of truth (the Sermon on the Mount in Matt 5–7 and the parables: Luke 15; 18.1–14; 19:11–26; Matt 11:1; Luke 4:31–32; John 15:1–17). His intention was for his hearers to grow in their understanding of the person and will of God in order for them to have a better relationship with him. He focused more on knowledge grounded in relationship and experience with God rather than on head knowledge alone (John 8:32; 15:1–10).

Inadequate Discipling of New Converts

Some converts to Christianity revert to their previous religious practices

or reach out to new non-Christian practices in times of crises. This reversion sometimes comes as the result of an inadequate discipling process before and after their acceptance into church membership. Because of this faulty discipleship process, converts do not experience completeness in Christ that is both culturally appropriate and biblically faithful. As such, it becomes difficult for them to continue to stand firm on Christian principles especially if some of their pressing needs are not yet met.

The use of a baptismal model of mission rather than a discipleship model is one cause of religious syncretism. In the baptismal model, success is seen to have been achieved upon baptism. In the discipleship model, baptism is an early part of a long and continuing process. In a baptismal model of mission, much discipleship is hasty and incomplete. Many of those who show interest in becoming Christians are taught and then baptized; the event of baptism often marks the end of the discipleship process for many. Once in full church membership, some converts are no longer shown the same degree of personal attention the church gave them prior to their baptism. It is implicitly assumed that the rest of the process will be taken care of by weekly sermons and prayer meetings. Unfortunately the sharing of Christian principles in Sabbath sermons or during the mid-week prayer meetings usually does not effectively address the deep issues some of the converts are struggling with.

Discipleship is not synonymous with simply presenting biblical truth no matter how crucial that truth is. The process of discipleship involves more than just an information transfer about doctrinal correctness. It requires a personal relational investment in the learner by one or more mature Christians that allows for molding, mentoring, counsel, and conversational instruction over a significant period of time.

A Biblical Response to the Threat of Occultism

Long-Term Discipleship

The threat posed by syncretism and dual allegiance is not so much with the converts' old religious beliefs and practices as it is with the underlying assumptions on which these old beliefs are built. People will not give up on their old beliefs so long as those old beliefs remain the only working alternatives they have (Van Velsor and Drath 2004:390). The only solution is for the gospel to not only change former beliefs but also to transform the converts' worldviews. If this does not happen the new beliefs will continue to be reinterpreted in terms of the old worldviews (Hiebert, Shaw, and Tiénou 2000:177). A biblical model of discipleship is key to worldview transformation.

A good biblical model of discipleship is portrayed in 1 Thess 2:7–13.

This text presents discipleship as a process of spiritual parenting. In that passage Paul uses the parent-child metaphor to describe principles of discipleship by referring to familiar things of life, which both the direct recipients and the wider readership of the epistle were conversant with. This parent-child metaphor is still a powerful means of impressing on people's minds important spiritual principles about Christian discipleship. A brief analysis of this passage reveals the following four components of biblical discipleship.

Long-Term Commitment to the Spiritual Welfare and Growth of Believers

"Just as a *nursing mother cares for her children* (italics mine), so we cared for you" (vv. 7 and 8). Paul and his missionary team cared for the believers in the congregations they established as a mother cares for her children. This involved tenderly and patiently teaching the Thessalonians to walk with God. They demonstrated intentional commitment to the spiritual growth and welfare of believers.

Modeling a Spiritual Walk with God

"Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you. You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed" (italics mine, vv. 9 and 10). The missionary team strove to be role models to the new believers. If Hampton Keathley's perspective on discipleship is correct, about 90 percent of what a disciple learns or applies is caught from the discipler's life rather than from his/her teaching. As a result, he argues that "we should place our emphasis on being a friend and let people see how we deal with things, how we study, how we pray, how we love, etc. We don't want to just give him all the facts. We need to allow him to see how we work through various issues and help him work through the issues himself" (2004). Without doubt this was what happened in Jesus' discipling ministry of the Twelve and his other early followers who so faithfully imitated him that when those who had observed them found no other way to call them but Christians (Acts 11:26).

Personal Attention to Believers' Spiritual Needs

"For you know that we dealt with each of you (italics mine) as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory" (vv. 11 and 12). They gave believers individual attention and instruction

as a father would do to his children with the intention to help each of them with unique needs. They understood that each believer's uniqueness meant individual attention. Hampton Keathley illustrates this need for personal attention:

When we bring a newborn home from the hospital, we don't just put down the infant and say, "Welcome to the family, Johnny. Make yourself at home. The towels are in the hall closet upstairs, the pantry is right here, the can opener is in this drawer. No crying after 10 p.m. If you have any questions there are lots of people in the family who would love to help you so don't be afraid to ask." You laugh and say that is ridiculous, but that is what usually happens to new Christians. Someone gets saved and starts going to church but never gets much personal attention. We devote 18 years to raising our children, but don't even spend six months helping a new Christian get started in understanding the spiritual world. As a result, many people have been Christians for many years, but have not grown very much. Hebrew 5:12 refers to this phenomenon. So, new believers need someone to give them guidance and help them grow. Like a newborn, they need some personal attention. (2004)

Another important insight highlighted in Keathley's illustration is that discipling converts requires a significant investment of time. It is not an event limited to a two to three week evangelistic series or something that is taken care of in a formal teaching setting (e.g., baptismal class). This makes mentorship inseparable from discipleship. Beside the formal teaching settings, spiritual mentors should be available to share their spiritual journey and experiences (both positive and negative) with new converts.

The Teaching of Biblical Truth

"And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as a human word, but as it actually is, the word of God, which is indeed at work in you who believe" (v. 13). Conforming themselves to the command of Matt 28:19–20, Paul and his companions made the Word of God an essential element of the Thessalonians' discipleship process.

The passage in 1 Thess 2:7–13 clearly shows that although the teaching of biblical truth was essential, it was not the sole component of Paul's missionary team's discipleship model. While the teaching of biblical truth is an essential component of discipleship because a convert cannot fully mature spiritually without understanding biblical principles, it must also be acknowledged that a convert may have considerable biblical knowledge and yet remain spiritually immature. For this reason the teaching of biblical truth must always be balanced with other components of biblical

discipleship such as an intentional commitment to the spiritual growth and welfare of new believers, a modeling of a spiritual walk with God, and personal attention to each believer's spiritual welfare and growth needs. Congregational and small group teaching and personal attention of the believers are needed to encourage them along the road to their Christian maturity. Just as a baby needs an additional amount of attention, new converts also need someone to provide them with attention and guidance in the maturation process.

Need for a Balanced Approach to Ministry and Mission

Christian witness and discipleship are associated with truth, allegiance, and power dimensions. Each of these three dimensions has its specific concern. The concern of the truth dimension is to counter ignorance or error in order to bring people to a correct understanding about Jesus Christ. The concern of the allegiance dimension is to bring people to undivided commitment and growing obedience to God. The power dimension, sometimes referred to as spiritual warfare or the Great Controversy, is concerned with releasing people from Satan's captivity and bringing them to freedom in Jesus Christ (Kraft 2009:446). God not only uses his power to hinder Satan, but also to help people understand his love better. Although each of these three dimensions has its specific concern, all three need to be interrelated for wholistic spiritual growth. Discipleship is a lifelong process but for the fact that these dimensions are also punctiliar events in the course of Christian maturity, they will be sometimes referred to as encounters.

The truth and allegiance dimensions have generally been emphasized more than the power dimension in Christian witness. This approach to spiritual growth thus seems to show preference to these two dimensions instead of stressing that all three are necessary for holistic Christian maturity. Too often little if any attention is paid to the power dimension as if Christian discipleship rests only on the truth and allegiance one confesses. Such a strategy does great damage by neglecting an essential pillar—power—on which Christian discipleship must also rest. By neglecting the power dimension, the focus is on cognitive knowledge about God and some aspects of the Christian life without any tangible experience of these aspects in everyday life (Kraft 2005b:102). Because of this faulty discipleship process, converts do not experience the type of completeness in Christ that enables them to continue to stand firm on Christian principles even in times of crises. There is need for a move from an unbalanced emphasis on cognitive belief to a balanced use of all three dimensions in Christian witness and discipleship.

The truth dimension focuses on understanding biblical truth.

Before surrendering their lives to Christ, people need a certain level of understanding of scriptural truth. Jesus spent an important part of his ministry in the teaching of truth (e.g., the Sermon on the Mount in Matt 5–7; the parables: Luke 15; 18:1–14; 19:11–26; Matt 11:1; Luke 4:31–32; John 15:1–17). His intention was for his hearers to grow in their understanding of the person and will of God in order for them to have a better relationship with him. He focused more on knowledge grounded in relationship and experience with God than on head knowledge alone (John 8:32; 15:1–10).

The allegiance dimension is concerned with believers' relationship to God. Throughout the Scriptures, God constantly calls people to commit themselves to him as their primary allegiance. The allegiance dimension is thus focused on growing in an intimate relationship with God. Hearing and accepting cognitively the truth as it is in the Bible is not the end of the Christian experience. After consenting to the truth that the Bible teaches, converts need to constantly pay close attention to their experiential growth in Christ (2 Pet 3:18). One of the dangers in spiritual development is making truth and faith something that is merely discussed rather than something that moves us into allegiance to Christ. Although the goal of the Great Commission (Matt 28:18–20) is to make disciples by teaching them to obey the truth as it is presented in the Scripture, disciples are made only when converts pledge full allegiance (commitment and obedience) to Christ and continue to do so every day of their lives. In contrast, members too often are people who have made an intellectual assent to a body of truth and who have been baptized without any further follow up toward full commitment to the lordship of Christ. Ellen White insists that unless believers choose only the disposition of Christ—where Christ's interests are identified with theirs—they are not fit to be called disciples (1958:110). For that reason, the allegiance dimension is a vital piece of Christian experience; for without this continual commitment and obedience to Christ, there is no spiritual life.

Power encounters generally refer to the warfare between God and Satan. The Bible contains a series of such encounters. Some prominent Old Testament power encounters are found in Exod 5–12 (Moses and Pharaoh), 1 Kgs 18 (Elijah and the prophets of Baal), and Daniel 4. In each of these contexts, God saved those who put their hope in him and caused their opponents to recognize his sovereign power. In each of these cases, like many others, God demonstrated his power over that of pagan gods through signs and wonders. These signs and wonders became the symbols not only of God's supreme power but also of his presence, protection, and provision. They also became a source of motivation for eye-witnesses to either renew their relationship with God or to acknowledge his supreme authority (Wimber and Springer 1985:30).

Jesus' ministry included power encounters in order to challenge and

defeat the powers of Satan. In fact, his whole ministry was a power encounter because he was at the center of the Great Controversy (White 1940:257). For him, the power of God was not only for living a holy life or for salvation into eternal life. It was also the power for physical and spiritual healing, and for restoring every area of people's life (Wagner 1988:46; Wimber and Springer 1986:75). When John the Baptist sent his disciples to inquire from Christ, "Are you the one who is to come, or should we expect someone else?" (Luke 5:20), Jesus did not answer them with rational arguments. He rather used a demonstration of power in healing the sick, casting out evil spirits, and giving sight to the blind (Luke 5:21).

Spiritual warfare was a natural part of Christ's ministry (Hiebert 2009:407). According to Luke, it was Jesus' usual practice to heal the sick and deliver people from demon possession soon after entering a new territory (Luke 4:33–35, 39; 5:13–15; 6:6–10, 18–19). Because these people were very concerned about spiritual power, he approached them at the point of their concern. He even instructed his disciples to use the same method whenever he sent them to prepare the way for him (Luke 9:1–6; 10:19).

Several accounts in Acts show that power encounters were also a natural part of the apostles' ministry. These power demonstrations either gave credibility to the content of their preaching or at least drew attention to their ministry. In Acts 3:1–9 Peter and John healed a lame beggar and verses 11–26 show how this event gave Peter an audience and how he capitalized on the opportunity to share Jesus Christ. Acts 5:12–16 records that one of the things that attracted people to the Early Church was the expressions of the power of God at work in the apostles' ministry. Acts 8:4–8 gives a vivid account of the result of power encounters in Philip's ministry in Samaria:

Those who had been scattered preached the word wherever they went. Philip went down to a city in Samaria and proclaimed the Messiah there. When the crowds heard Philip and saw the signs he performed, they all paid close attention to what he said. For with shrieks, impure spirits came out of many, and many who were paralyzed or lame were healed. So there was great joy in that city. (emphasis mine)

Just like biblical peoples, the world today is also influenced by an occultic worldview (Kraft 2005c:362). As such, the use of power encounters is still necessary for initial conversion. It is also a vital part of the building up of the church (Love 1996:194). According to Kraft, "A Christianity that includes the spiritual dimension is the only one that is truly Biblical" (2008:364). According to Ellen G. White, no one "can doubt that satanic agencies are at work among men with increasing activity to distract and corrupt the mind, and defile and destroy the body" (1909:143). But unfortunately,

while the world is filled with these evils, the gospel is too often presented in so indifferent a manner as to make but little impression upon the consciences or the lives of men. Everywhere there are hearts crying out for something which they have not. They long for a power that will give them mastery over sin, a power that will deliver them from the bondage of evil, a power that will give health and life and peace. . . . The world needs today what it needed nineteen hundred years ago—a revelation [of the power] of Christ. (White 1909:143, emphasis mine)

Because truth, allegiance, and power encounters are present in God's activities in the human sphere, and because spiritual warfare is a lifelong battle in every person's life (White 1980:313), it is vital that all three dimensions be taken into consideration together, not separately. It is also important for all of these dimensions to be contextualized, that is, they need to be appropriate to the socio-cultural setting in which Christian witness takes place. Since the Bible teaches that demonic activities will increase in the last days (1 Tim 4:1; Rev 16:13-14), Christian witness and discipleship will not be fully "biblical or relevant to most of the peoples of the world without a solid approach to spiritual power" (Kraft 2005c:362). Because most of the peoples of the world are power oriented, it is essential that the power encounter dimension "be part and parcel of fulfilling the Great Commission" (Wagner 1988:45). Jesus commands his disciples to make other disciples by teaching them to obey everything he commanded (Matt 28:19, 20). What he commanded includes both what he said and what he did. Nevertheless, the power encounter dimension of the gospel must never be presented or used at the expense of a proper emphasis on the truth and allegiance dimensions. Nor should an emphasis on truth and allegiance dimensions be made while neglecting power encounters. Though prominent in Scripture, truth is never an end in and of itself. It is always balanced by concern for an intimate relationship with God and his power (Mark 10:17-27). The same is true when it comes to spiritual power; it is always balanced by a concern for a relationship with God and his truth (Luke 10:15-20). Any evangelistic strategy that promotes a power encounter without giving sufficient consideration to truth and allegiance encounters is not biblically balanced. Not everyone who saw or even experienced power events in Jesus's ministry turned to him in faith (Luke 17:11–19). Therefore, there must be balance and interdependence between the three dimensions.

There is no shortcut in wholistic Christian witness and discipleship. In order to be effective, we cannot take the luxury of deviating from Jesus' ministry example, for it is

Christ's method alone [that] will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed

His sympathy for them, ministered to their needs [he did not discriminate the needs to minister to], and won their confidence. Then He bade them, "Follow Me." (White 1909:143)

Conclusion

Spiritual warfare is an undeniable reality of our world. The majority of the world, including most of the adherents of the major world religions, is involved in animistic practices (Kraft 2005a:377). Involvement in occultic practices can be motivated by several factors. Many people are trapped by Satan and need freedom. Spiritual warfare is a reality that Jesus did not ignore in his ministry. He did not see Satan and demonic forces as myths and superstition. He saw these forces as real enemies from which people needed to be set free. Things are different only when converts from an animistic background experience the Christian God as a God of power able to control the enemy spirits and how they interfere in their lives. The worldview of animistic converts to Christianity does not get transformed just by hearing about God's power but by experiencing it personally, for it is "spiritual power to heal, bless and to overcome the power of demonic spirits that have held animists captive for generations, that really speaks to them" (Kraft 2008:486). According to Alan Tippett, in a power-oriented society, change of faith must be power-demonstrated because many animists need a visible demonstration of the superior power of God to become Christians (1971:81).

Many converts from animism feel that some of their former practices, though clearly unbiblical, are still important in their struggle for human existence both spiritually and materially (Amanze 2003:43). As such, the Adventist Church cannot afford to just condemn these practices as a denial of the Christian faith. With animism becoming a worldwide phenomenon, if the church continues the same approach, Christianity will be speaking to the majority of its converts in alien tones. While the Church is right in decrying the unbiblical beliefs and practices associated with dual allegiance and syncretism, it also needs to find effective and biblically appropriate ways to demonstrate that the God of the Bible is more powerful than other gods and spirits. "For people like the Hebrews and most of today's peoples, for whom spiritual power is a primary concern, power encounters are often the clearest way to demonstrate the superiority of God over their spirits and gods" (Kraft 1996:452).

While firmly maintaining biblical integrity, the church in its mission must also be resourceful and flexible in adjusting its methods and procedures to the different contexts of the world in which it finds itself. The Church needs to realize and accept that "a Christianity that [merely] talks about and promises spiritual power but leaves out the experiencing in this area . . . leaves itself open to the problem of dual allegiance" (Kraft and

Kraft 1993:350). Unless converts from animistic backgrounds experience a powerful Christianity, many of them will "continue to seek out the old power sources to satisfy their fears and needs" (Bauer 2008:342).

Works Cited

- Albanese, Catherine. 1981. America: Religions and Religion. Belmont, CA: Wadsworth.
- Amanze, James N. 2003. Christianity and Ancestors Veneration in Botswana. *Studies in World Christianity* 9, no. 1: 43–59.
- Barna, George. 2001. Growing True Disciples: New Strategies for Producing Genuine Followers of Christ. Colorado Springs, CO: WaterBrook.
- Bauer, Bruce L. 2008. A Response to Dual Allegiance. *Evangelical Missions Quarterly* 44, (July): 340–347.
- Frykholm, Amy. 2011. One Person, Two Faiths: Double Belonging. *Christian Century*, January 25; 20–23.
- Geffré, Claude. 2002. Double Belonging and the Originality of Christianity as a Religion. In *Many Mansions? Multiple Religious Belonging and Christian Identity*, ed. Catherine Cornille, 93–105. Maryknoll, NY: Orbis Books.
- Grayston, John. 2002. The Bible and Spirituality: The Decline in Biblical Literacy among Evangelicals and the Future of the Quiet Time. *ANVIL* 19, no. 2: 99–106.
- Halevi, Yossi K. 2002. At the Entrance to the Garden of Eden: A Jew's Search for Hope with Christians and Muslims in the Holy Land. New York: Harper Perennial.
- Halverson, Dean C. 1996. *The Compact Guide to World Religions*. Minneapolis, MN: Bethany House
- _____. 1998. Animism: The Religion of the Tribal World. *International Journal of Frontier Missions* 15, no. 2: 59–67.
- Hedlund, Roger E. 1992. Religious Pluralism: Fact and Issue. In *Many Other Ways?*Questions of Religious Pluralism, ed. M. Bage, R. Hedlund, P. B. Thomas,
 Martin Alphonse, and George David, 13–27. New Delhi, India: Printsman.
- Hiebert, Paul G. 2009. The Flaw of the Excluded Middle. In *Perspectives on the World Christian Movement*, 4th ed., ed. Ralph D. Winter and Steven C. Hawthorne, 407–414. Pasadena, CA: Institute of International Studies.
- Hiebert, Paul G., R. Daniel Shaw, and Tite Tiénou. 1999/2000. Responding to Split-Level Christianity and Folk Religion. *International Journal of Frontier Missions* 16, no. 4 (Winter): 173–182.
- Hillman, Eugene. 1975. Polygamy Reconsidered: African Plural Marriage and the Christian Churches. New York: Orbis Books.
- Hull, Bill. 2004. *Choose the Life: Exploring a Faith That Embraces Discipleship.* Grand Rapids, MI: Baker Books.
- Keathley, Hampton, IV. 2004. Discipleship Overview. *Bible.org*. Accessed 22 November 2014. www.http://bible.org/article/discipleship-overview.
- Kyle, Richard. 1993. *The Religious Fringe: A History of Alternative Religions in America*. Downers Grove, IL: InterVarsity Press.

- _____. 2000. The Occult Roars Back: Its Modern Resurgence. *Direction* 29, no. 2 (Fall): 91–99.
- Kraft, Charles H. 1996. *Anthropology for Christian Witness*. New York: Orbis Books.
 _______. 2005a. Appropriate Contextualization of Spiritual Power. In *Appropriate Christianity*, 375–395. Pasadena, CA: William Carey.
- ______. 2005b. Contextualization in Three Crucial Dimensions. In *Appropriate Christianity*, 99–115. Pasadena, CA: William Carey.
- ______. 2005c. Spiritual Power: A Missiological Issue. In *Appropriate Christianity*, 361–374. Pasadena, CA: William Carey.
 - ___. 2008. Worldview for Christian Witness. Pasadena, CA: William Carey.
- ______. 2009. Three Encounters in Christian Witness. In *Perspectives on the World Christian Movement*, 4th ed., ed. Ralph D. Winter and Steven C. Hawthorne, 445–450. Pasadena, CA: Institute of International Studies, 2009.
- Kraft, Charles H., and Marguerite G. Kraft. 1993. Communicating and Ministering the Power of the Gospel Cross-Culturally: The Power of God for Christians Who Ride Two Horses. In *The Kingdom and the Power*, ed. Gary S. Greig and Kevin N. Springer, 345–356. Ventura, CA: Regal Books.
- Love, Rick. 1996. Power Encounter Among Folk Muslims: An Essential Key of the Kingdom. *International Journal of Frontier Missions* 13, no. 4 (October–December): 193–195.
- Mbiti, John S. 1990. African Religion & Philosophy. Oxford, UK: Heinemann.
- Nthamburi, Zablon. 1983. Making the Gospel Relevant within the African Context and Culture. *African Ecclesial Review* 25, no. 3 (June): 162–171.
- Nürnberger, Klaus. 2007. Ancestor Veneration in the Church of Christ? *Journal of Theology for Southern Africa*, no. 129 (November): 54–69.
- Partridge, Christopher. 2005. Introduction to World Religions. Minneapolis, MN: Fortress Press.
- Regan, Donald T. 1988. For the Record. Time, 16 May, 26-40.
- Russell, Jeffrey B. 1980. A History of Witchcraft. London: Thames and Hudson.
- Thomas, P. B. 1992. Any Other Name? A Response to Dialogical Theology. In *Many Other Ways? Questions of Religious Pluralism*, ed. M. Bage, R. Hedlund, P. B. Thomas, Martin Alphonse, and George David, 28–43. New Delhi, India: Printstman.
- Tippett, Allan. 1971. People Movements in Southern Polynesia: Studies in the Dynamics of Church-planting and Growth in Tahiti, New Zealand, Tonga, and Samoa. Chicago, IL: Moody Press.
- Tozer, A. W. 1980. A Treasury of Tozer. Grand Rapids, MI: Baker Book House.
- Van Rheenen, Gailyn. 1997. Modern and Postmodern Syncretism in Theology and Mission. In The Holy Spirit and Mission Dynamics, ed. C. Douglas McConnell, 164–207. Pasadena, CA: William Carey.
- Van Velsor, Ellen, and Wilfred H. Drath. 2004. A Lifelong Developmental Perspective on Leader Development. In *Handbook of Leadership Development*, ed. Cynthia D. McCauley and Ellen Van Velsor, 383–414. San Francisco, CA: Jossey-Bass.
- Wagner, Peter C. 1988. God Wasn't Pulling My Leg. In *Power Encounters Among Christians in the Western World*, ed. by Kevin Springer, 43–56. San Francisco, CA: Harper & Row.

Watson, Navar. 2014. High Rate of Biblical Illiteracy "No surprise." *Natianal Catholic Reporter*, March 28–April 10, 1.

White, Ellen G. 1909. The Ministry of Healing. Mountain View, CA: Pacific Press.

______. 1940. *The Desire of Ages*. Mountain View, CA: Pacific Press.

____. 1980. My Life Today. Hagerstown, MD: Review and Herald.

Wimber, John, and Kevin Springer. 1986. *Power Healing*. London: Hodder & Stoughton.



Boubakar Sanou is a PhD graduate of the Seventh-day Adventist Theological Seminary at Andrews University where he currently serves as an adjunct professor in the departments of World Mission and Christian Ministry.

MARC COLEMAN

Ellen White on Confrontation with Evil Spiritual Powers

The writings of Ellen White substantiate the reality of the spiritual struggle waged by human beings against devils and demons. This paper will demonstrate that Ellen White viewed the battle against sin and unrighteousness in life as not just a mere inward struggle, but as a very real battle described by her as the Great Controversy between Christ and Satan that also involved very real battles between people and Satan and evil spirits. What is less well understood by modern readers is her understanding of the dimensions of this conflict in the everyday lives of believers and how to confront these spirits when such conflicts spill into the realm of the tangible. Finally, it concludes with her counsels on how humans are to wage spiritual warfare against the agency of evil spirits. This brief survey of her writings, although not comprehensive, seeks in a few words to elucidate the major lines of thought in Ellen White's comprehension of these aspects of spiritual warfare.

Spiritual Warfare, the Context

A consistent and persistent theme in her writings is the overarching idea of the Great Controversy. This is the backdrop, the framework for the problem of sin and people's life and death battle against Satan and his angels. In *The Story of Redemption* she spends considerable time developing Satan's deeply laid plot to overthrow the purity and innocence of the human race and gain control of the planet over which they had dominion. For a thorough treatment of Satan's fall from heaven, his purposes in planning for the fall of humanity, and the tragic effects of Adam and Eve's sin and rebellion against God, see chapters one through four in the *The Story of Redemption*. Approximately twenty years after writing the first chapters of that book, White wrote the following:

There are many who do not understand the conflict that is going on between Christ and Satan over the souls of men. They do not realize that if they would stand under the blood-stained banner of Prince Emmanuel, they must be willing to be partakers of his conflicts, and wage a determined war against the powers of darkness. (1908:8)

In fact, the warfare to be carried on against the powers of darkness is such a fundamental principle to human existence that White reminds her readers that it is one of Satan's goals to blind human minds to this fact.

While Satan is seeking to blind their minds to the fact, let Christians never forget that they "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." The inspired warning is sounding down the centuries to our time: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1911a:510)

In *The Great Controversy* chapter entitled The Agency of Evil Spirits (chap. 31), Ellen White explains in great detail the origin of evil spirits, their malice toward humans, their desire to distract and annoy, and finally the power that Christ has to drive them out of people they control (1911a:511-517). She makes an interesting, almost startling comment in which she describes Satan's anger at the realization that his kingdom and power had limits and that Christ desires to win back all of Satan's captives who would turn to him.

Jesus was stretching out His arms of love, inviting all who would to find pardon and peace in Him. The hosts of darkness saw that they did not possess unlimited control, and they understood that if Christ's mission should be successful, their rule was soon to end. Satan raged like a chained lion and defiantly exhibited his power over the bodies as well as the souls of men. (514)

However, it was not only in the time of Christ that Satan raged. Since the beginning of the Hebrew nation Satan was angry that there was a people that would not worship him and would resist his power. In commenting on the visit by King Saul to the Witch of Endor, White underlines once again that the purpose of the adversary was to first destroy, if possible Saul and through him the nation (for a full explanation of sorcery, its allegiance to the dead, and Satan's desire to use sorcery to destroy God's people see 1958:683-689).

The demon's message to Saul, although it was a denunciation of sin and a prophecy of retribution, was not meant to reform him, but to goad him to despair and ruin. (White 1958:688)

By the prediction of Saul's doom, given through the woman of Endor, Satan planned to ensnare the people of Israel. He hoped that they would be inspired with confidence in the sorceress, and would be led to consult her. Thus they would turn from God as their counselor and would place themselves under the guidance of Satan. The lure by which spiritualism attracts the multitudes is its pretended power to draw aside the veil from the future and reveal to men what God has hidden. (686)

Satan's hatred against God's people was personally experienced by Ellen White. When she first began to write out what would eventually be *Spiritual Gifts* Volume 1, which would later be the foundation of the Conflict of the Ages Series, she had this to say about a sudden shock that struck her.

As I was conversing with Sister Palmer, my tongue refused to utter what I wished to say, and seemed large and numb. A strange, cold sensation struck my heart, passed over my head, and down my right side. For a time I was insensible, but was aroused by the voice of earnest prayer. I tried to use my left limbs, but they were perfectly useless. (1915:162)

Later on God revealed to her what had happened: "I was shown in vision that in the sudden attack at Jackson, Satan intended to take my life, in order to hinder the work I was about to write; but angels of God were sent to my rescue" (162).

It is clear that Ellen White recognized that evil spirits were real, could at times, if permitted, attack and trouble God's people, could and do possess humans, are much more powerful than the people they control, are bent on the distraction and destruction of all humans, and must be fought or warred against with all of the tools at the Christian's disposal for waging spiritual warfare

I am instructed to say that in the future great watchfulness will be needed. There is to be among God's people no spiritual stupidity. Evil spirits are actively engaged in seeking to control the minds of human beings. Men are binding up in bundles, ready to be consumed by the fires of the last days. Those who discard Christ and His righteousness will accept the sophistry that is flooding the world. Christians are to be sober and vigilant, steadfastly resisting their adversary the devil, who is going about as a roaring lion, seeking whom he may devour. Men under the influence of evil spirits will work miracles. They will make people sick by casting their spell upon

them, and will then remove the spell, leading others to say that those who were sick have been miraculously healed. This Satan has done again and again. (1903a: letter 259, para. 19)

When the Supernatural Invades the Human Realm

There are a number of very interesting statements made by Ellen White referring to evil angels taking human form and mingling with people, especially at meetings where truth is being proclaimed. The purpose of such encounters is to misinterpret and misconstrue the words of God's servants, to oppose the building up of the kingdom of God, to bring in a strong spirit of unbelief, to counterwork the influences of the Spirit of God, to seduce people from their allegiance to God, to deceive human beings, to lead people away from God, to try to make the truth of God of none effect, and finally, to criticize, misapply, and misinterpret the words of the Savior (1903:8).

It is obvious that the separation between the spiritual world and the physical world has been breached in the past and will be breeched more and more often as this earth approaches the end of time. Notice what White says concerning fallen angels mingling with people in Christ's day. "Thus men came to Christ. And mingling with his hearers were angels in the form of men, making their suggestions, criticizing, misapplying, and misinterpreting the Saviour's words" (8)

In another reference regarding the interaction of evil spirits with human beings, White describes how leading generals in the northern army were led into defeat in the Civil War because they were not interested in the just cause the North should have been pursuing—stamping out slavery, but were only interested in making sure the Union remained intact. She states explicitly that these generals received communications and directions from evil spirits impersonating dead generals whom they thought to be in heaven. She also states that most often this counsel led to defeat for the northern armies (1948:1:364, 365).

Not only did Ellen White recognize spirit communication with humans but she talks about possession quite extensively. In her most comprehensive treatment of the subject she makes quite a profound assertion in suggesting that while most people who are captives of evil spirits suffer greatly, there are those that willingly receive the power promised by those spirits and are thus not in conflict with the enemy (1911a:516).

Those possessed with devils are usually represented as being in a condition of great suffering; yet there were exceptions to this rule. For the sake of obtaining supernatural power, some welcomed the satanic influence. These of course had no conflict with the demons. Of this class were those who

possessed the spirit of divination—Simon Magus, Elymas the sorcerer, and the damsel who followed Paul and Silas at Philippi. (1911a:517)

While it is true that some individuals are specially possessed by Satan, Ellen White makes an important, albeit implicit, distinction in her writings, one that is not often made by those who practice deliverance ministry. She distinguishes between those individuals who are harassed by Satan and those who are possessed by him. Those who are possessed are controlled, often against their will. This control may have both physical and emotional aspects (see 1940:257). She points out that all who are striving for righteousness may at times be severely harassed by the enemy as was Jesus in his temptations in the wilderness. This harassment by the enemy does not mean that a person is possessed or controlled by the enemy (1940:125).

Satan will go to the extent of his power to harass, tempt, and mislead God's people. He who dared to face, and tempt, and taunt our Lord, and who had power to take Him in his arms and carry Him to a pinnacle of the temple, and up into an exceedingly high mountain will exercise his power to a wonderful degree upon the present generation, who are far inferior in wisdom to their Lord, and who are almost wholly ignorant of Satan's subtlety and strength. (1948:1:341)

Open Conflict with the Powers of Darkness

Satan is exercising greater power over the human race as the end of time approaches and God's servants will at times be called upon to confront the enemy in his manifestations and possession of people under his control.

The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails. (1948:9:11)

The next section of the article deals with Ellen White's counsel as it relates to opposing the force and power of Satan when people are in open conflict with him.

Areas of Counsel and Warning

There is not an extensive amount of material directly dealing with how pastors or other individuals should confront the occult or demonic activity.

One principle emphasized is that Ellen White strongly discouraged people from seeking a ministry of deliverance and heading into battle with evil presumptuously. In *Selected Messages* Book 3 there is a well documented story of a couple that sought an interview with Mrs. White feeling that among other things the Holy Spirit had given them the ability to cast out demons (1980:363 ff.).

Her counsels to this young couple, the Mackins, provide several insights for those who believe that they possess this same gift and aggressively pursue it. First, it was their undue and unhealthy influence over minds that caused people to believe that they were possessed. If the Mackins really had this calling they would walk with humility and would not conduct such sessions as a spectacle. The implication was that they were not taking a humble attitude about their "gift." Although they were appealing to the Bible in support of this ministry, it was scripture misapplied, and was an indication of fanaticism. Her counsel to them was to cease at once their supposed work of casting out of demons that they believed had been possessing people. Ellen White told them in no uncertain terms that "this application of Scripture to their peculiar exercise is Scripture misapplied. The work of declaring persons possessed of the devil, and then praying with them and pretending to cast out evil spirits is fanaticism which will bring into disrepute any church which sanctions such work" (1980:378).

One of the most instructive episodes in Adventist History as it pertains to confronting those under the power and control of Satan and evil spirits is the life of Moses Hull. Moses Hull was a minister who was an able speaker and excellent debater. He readily and confidently entered into debates with people not of the faith and was often considered the winner. In *Testimonies for the Church*, Ellen white reveals the inherent dangers of encountering those under the control of demons and those involved in occultist activity without careful prayer and preparation. Following is a synopsis of the counsel given to Elder Hull, all of which later proved to be correct. Implicit in this counsel are principles applicable for any who confront Satan in open conflict (1948:1:426-439).

1. Hull participated in a series of debates in 1863 and 1864 with spiritualists who said that they could communicate with the dead. Ellen White wrote a letter to Hull telling him that he was too confident in his ability as a debater and had rushed into battle without careful thought as to whether it was even necessary. Hull then entered another debate with spiritualists during this time. He entered as an Adventist minister; when he left the debate he was converted to spiritualism. For the rest of his life he would at different times advocate spiritualism, debate for it, exalt its principles, serve as president of a spiritualist educational institution, and live a life fully consistent with the principles of spiritualism.

- 2. According to Ellen White Hull was not a devotional man in the pulpit or out of it. If he had been he would have been a very powerful biblical preacher.
- 3. Hull should not have rushed to engage in encounters with spiritualists and if he did so it should have been done with great humility, modesty, and in the company of other ministers who could support and pray with and for him as he combatted not only men but demons speaking through these men.
- 4. He entered into conflict with the powers of darkness when he himself was troubled with doubts and then made things worse by repeating these doubts to others—even to the very spiritualists that he was seeking to overthrow.
- 5. Hull made his final decision to leave the church in 1864. He became a leading spiritualist and for nearly fifty years he distinguished himself with the following endeavors: he was the first person in modern times to try to prove that spiritualism was correct from the Bible, he left his wife and lived in an "open" relationship with a spiritualist medium, and he became the president of a spiritualist educational institution.

The experience of the Mackins and Hull and Ellen White's responses to them underline the fact that Ellen White did not, as a general rule, encourage ministers or others to aggressively search for opportunities to confront demonic powers. If in the course of their work in freeing souls from Satan they were confronted by demons seeking to hold their pray then they could trust that they were well equipped through faith to deal with this. Humility was strongly enjoined by her in echo of Christ's word in Luke 10:17.

The Saviour had followed the disciples in their work. He rejoiced at the success that attended their efforts put forth in faith. The disciples did not complain of the hardship, fatigue, or opposition they had encountered. They rejoiced as they reported to their Master, "Lord, even the devils are subject unto us through Thy name." Jesus assured them that He had beheld their success. "I beheld Satan as lightning fall from heaven," He said. Satan was once an angel of light in the heavenly courts. He was entrusted with an important position. But he coveted more power and sought to be even as God. As a result of his unholy apostasy, he and his followers were cast out of heaven and became angels of darkness. As Satan was cast out of heaven, so also he will be dispossessed of his dominion in the hearts and minds of those who will glorify God. (1905a: Letter 19)

How to Confront Evil Spirits

Outside of the Holy Scriptures, the writings of Ellen White provide one of the most comprehensive delineations of the agency of evil spirits and

their interactions with human beings. For her the battle against them is real, fundamental to the Christian experience, and should never be taken lightly, as unimportant, or trivial. She warns against carelessly entering into battle against evil spirits and says that when evil spirits are confronted they should never be confronted alone. From her writings we are ably to clearly tease out several vital principles to be remembered when in open warfare against Satan and his evil angels.

- 1. As mentioned above, in one of the few comments she made directly about the casting out of demons she strongly discouraged those who claim to have the gift of setting people free as their unique ministry to do it. She further says that such manifestations in themselves can be a deception of the enemy. Her silence elsewhere on the need for highly ritualistic and formal exorcism services is instructive. Some would deduce from this that not everyone who has been a tool of the enemy needs an exorcism to be free from the influence of Satan.
- 2. The Scriptures are the primary element to be used in breaking Satan's chains. The battle is chiefly a battle for the control of the mind and Ellen White says that it is truth that frees the mind from Satan's lies.

Through the preaching of the gospel, Satan and his angels are cast out from people's minds. Through faith in the preached Word people are enabled to gain the victory, and the devil loses his hold upon them. Satan will eventually lose his power over all who continue to believe and trust in God. Satan's kingdom totters and falls before the presentation of sanctified truth (1905b: Letter 119, para. 29).

- 3. When God's people confront evil spirits they should never work alone. Christ is greater and Satan is a defeated foe but Christians are not Christ and are liable to make mistakes and to become proud.
- 4. Evil spirits should be confronted openly only when necessary and this should be done with much humility, faith in Christ, and in the company of others who can pray with and for the servant of God.
- 5. For some it is possible that the ability to cast out devils is viewed as a magically formula to use as a replacement for the preaching of the Gospel (see Ellen White's comments in *The Acts of the Apostles* concerning the Sons of Sceva (1911b:287, 288).
- 6. The ultimate goal in *delivering* those who are under the control of demons is to get the individual to grasp by faith the power of Jesus and therefore be delivered; no demon or the devil himself can hold anyone in their cruel grip when that soul clings in faith to Jesus, the Savior of all who come to him in faith. In one case Ellen White said that a demonized man was possessed but the moment he would turn to Christ in faith and surrender to him he would be free. In her personal experience when dealing with a demon possessed man she encouraged him to look to Christ and be free of the evil spirits that were troubling him.

I cannot forbear writing to you. I knew your countenance as you were seated in the tent at my right hand on the Sabbath [Sept. 13, 1891] at Colorado Springs. The Lord has presented your case before me as one who was in need of that help which God alone could give you. I heard words of hopelessness and despair coming from your lips. I heard wicked words, blasphemous words. Said Jesus, as He looked upon you piteously, "These are not the words of the man, but the words of the spirit that has possessed him. God will heal him. He has gone far in resisting the Spirit of God, but Jesus is drawing him by the tender cords of His love. He has separated from God, but God has not separated from him. Through a train of circumstances he has lost confidence in himself, in his best friends, and turned from light to darkness, from truth to error, and has been left to feel his own weakness."

You were the very one I was shown who was under the power of demons. "When this young man gives himself to Christ, the victory is gained." Said the heavenly voice, "Break with the deceiver. He is deluding your soul to your ruin. He will not let you go; only the power of the Mighty Deliverer can save you." Charge not my precious loving Saviour with your unhappiness and your ruin. The storm of temptation has swayed you like a reed in the wind, and through these bitter and almost overwhelming storms you have clung to your mantle of pride, hugging it closer about you. Prostrated in the dust, you are apparently devoid of willpower, without strength to rise. No earthly friend is powerful enough to raise you. You still cling to your pride; you utter the words of Satan abiding in your heart. Said Christ, "It is not he but a demon that speaks. I will save him if he will trust in me as a little child trusts in his father, his mother." (1990:148-152)

Conclusion

The writings of Ellen White provide a rich tableau that outlines the origins, actions, interactions with humans, and purposes of Satan and the fallen angels. She also gives clear warnings to those who would undertake a ministry to set people free to not have too great a confidence in self or to enter into it haphazardly. Her recognition of the conflict, its dimensions in the lives of individuals and the ability of Christ to overcome the powers of the enemy should give every sincere worker for God great courage.

Works Cited

- 1903a. Letter 259. Accessed 15 July 2015. https://egwwritings.org/.
- 1903b. The Advent Review and Sabbath Herald 80, no. 32 (August 11): 8, 9.
- 1905a. Letter 19. Accessed 15 July 2015. https://egwwritings.org/.
- 1905b. Letter 119. Accessed 15 July 2015. https://egwwritings.org/.
- 1908. The Advent Review and Sabbath Herald 85, no. 51 (December 17): 8, 9.
- 1911a. *The Great Controversy between Christ and Satan*. Mountain View, CA: Pacific Press.

1911b. The Acts of the Apostles. Mountain View, CA: Pacific Press

1915. Life Sketches of Ellen G. White. Mountain View, CA: Pacific Press.

1947. The Story of Redemption. Washington, DC: Review and Herald.

1948. Testimonies for the Church. Vol. 1. Mountain view, CA: Pacific Press.

1990. Manuscript Releases, Vol. 13, Manuscript #1020. Accessed 20 July 2015. https://egwwritings.org/.



Marc Coleman is a missiologist, missions practitioner, and ordained minister. He earned his PhD in Missiology from the University of the Free State in Bloemfontein, South Africa in 2008. He currently serves as International Field Director for Adventist Frontier Missions.

GORDEN R. DOSS

Animism, the Occult, and Mission

This article presents animism as the larger religious system in which what we often call spiritism or spiritualism in its many forms is located. Animism is frequently used as a "synonym for traditional, tribal, folk, or primal religions as opposed to major world religions" like Islam, Buddhism, Hinduism, or Christianity (Moreau 2000:63). Gailyn Van Rheenen defines animism as "the belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and, consequently, that human beings must discover what beings and forces are influencing them in order to determine future action and . . . [then to] manipulate their power" (2000:20).

The word animism refers to a religious system in which humans, animals, plants, and inanimate objects of a "lower zone" are understood to interact with a "middle zone" occupied by lesser deities, spirits, ancestors, and impersonal forces which have animated interaction with the other zones. The "upper zone" is occupied by the High God who is theoretically interactive but actually aloof (see table 1). Paul Hiebert (1982) uses the term "middle zone" in his discussion of "The Flaw of the Excluded Middle." This article uses the terms "upper zone" and "lower zone" to locate the "middle zone" in the makeup of the cosmos.

Animism is found on every continent, in countries at all stages of economic development, among both rural and urban peoples, and among both illiterates and the educated elite. Some animistic tribal peoples have had little outside influence but such groups have shrunk dramatically in the last century. The largest presence of animism is found where it is intertwined with the four largest world religions—Christianity, Islam, Hinduism, and Buddhism—especially Islam. The world religions all have minority groups of adherents who hold "formal," orthodox beliefs and practices; however, the majority of their adherents belong to the "folk"

st e ·-

sectors which are animistic. Thus, animists comprise a very large portion of humanity and are highly relevant for world mission.

Animism and False Religion

The impulse to worship comes from the inner longing for God which he implants and cultivates in all people; however, that impulse to worship has also become distorted by sin. The origin of false religion can be traced back to the Fall and to Cain's perversion of the God-given sacrificial system that foreshadowed the saving work of Jesus Christ. As humans departed from faithful worship of the only true God, they developed elaborate idolatrous substitutes. At the core of those false religions was human self-sufficiency. "The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle—that man can depend upon his own efforts for salvation" (White 1958:73).

The departure from God's true religion continued through the centuries. "After the dispersion from Babel idolatry again became well-nigh universal. . . . But the true faith was not to become extinct. God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will" (White 1958:125).

Through the centuries, the manifestations of evil in the great controversy between Christ and Satan fit the broad profile of animism. Many of its features (like sorcery, divination, séances, magic, witchcraft, etc.) are sensational and dramatic. However, animism is best understood as a comprehensive system of opposition to God rather than as just a collection of sensational practices. Ellen White's frequent references to "spiritualism" (410 references under "spiritualism" in the Ellen G. White Estate database) and its role in end time events refer to more than sensational phenomena.

For example, White says, "Spiritualism asserts that men are unfallen demigods; that 'each mind will judge itself;' that 'true knowledge places men above all law;' that 'all sins committed are innocent;' for 'whatever is, is right,' and 'God doth not condemn'" (1952:227). Spiritualism teaches "fanciful views of God" (White 1948:291), the doctrines "of consciousness after death, that the spirits of the dead are in communion with the living" (1946:603), and of "eternal torment" (1950:588). Spiritualism "numbers its converts by hundreds of thousands, yea, by millions" (1950:556). I think Ellen White would approve the use of "animism" to refer to what she had in mind when she wrote of "spiritualism."

Van Rheenen makes a statement that resonates well with Adventist beliefs. "In the animist context the message must center on the cosmic conflict between God and the gods, between Christ and the demons,

between the church and the principalities and powers. . . . In this great confrontation with the forces of Satan, Christians will overcome because Christ, who dwells in them, is greater 'than he who is in the world'' (Van Rheenen 2000:61).

Basic Features of Animism

Animism is a comprehensive system embodied in forms, rituals, and beliefs that are attractive to specific human cultures, whether traditional, modern, or postmodern. Many animists believe in a High God but their religious life typically has little to do with the High God. The focus of animistic religious life and practice is rather on the middle zone between the High God of the upper zone and the everyday human life of the lower zone (see figure 1).

UPPER ZONE • High God	Theoretically imminent, actually aloof Little or no interaction with humans Unseen by humans
MIDDLE ZONE • Lesser gods • Good and bad spirits • Impersonal forces • Saints • Ancestral spirits	 Main focus of religious life Highly interactive with Lower Zone, both for good and evil Provides linkage and mediation between Lower and Upper Zones Commonly seen or experienced by humans
LOWER ZONE • Humans • Animals • Plants • Inanimate objects	Has constant interaction with Middle Zone Unborn, living and deceased humans form an interactive community Sub-human animals, forces, and objects interact with humans and Middle Zone

Figure 1. The animistic view of the cosmos

The middle zone is occupied by personal beings like ancestors, spirits, and lesser deities who are believed to be more accessible than the High God. Humans live their lives in constant interaction with the middle zone. Unborn, living, and deceased humans constitute a family that interacts within and beyond itself. Middle zone beings share many human attributes, including unpredictability and fallibility. Middle zone beings link humans with the High God and provide mediation. An important part of the middle zone are the impersonal forces and powers that interact with humanity. These powers can be compared to gravity or electricity.

The forces and beings of the middle zone can and must be made to work for human good lest they work for evil. Therefore, a successful life strategy is one that manipulates the beings and powers (and, by implication, the High God) in a way that wards off evil and brings blessing. Public manipulation is usually beneficial for the community while private

or secret manipulation is often harmful for individuals or the community. Humans are wholly self-dependent in manipulating the religious system successfully. When people suffer calamity or misfortune others assume they have neglected their duty to manipulate spirits and powers or have done so in an unskillful manner. Therefore, in animistic societies human suffering receives little sympathy or empathy.

When an animist practitioner is paid, the remedy or intervention simply "must work" because of its power—like gasoline. If it does not work the failure is blamed on an incorrect procedure or incompetence by the practitioner or on stronger counter-balancing magic. Animists usually do not subject the whole animistic system to a critique when it fails but they keep thinking "maybe next time it will work." When the remedy does not work people feel fully justified and even obligated to seek alternative remedies.

Animism posits an unfailingly accurate, impersonal, cosmic recording system of good and bad deeds that gives every person precisely what they "deserve," either in this life or in another life. There is no solution to a bad score other than to add meritorious deeds to the cosmic scales. Humans who apparently suffer in excess of their known bad deeds are understood to be suffering for hidden bad deeds in this life or a previous life. Those who seem to have easier lives than they deserve can be assured of receiving their just rewards eventually. There is no forgiveness or grace in animism. The system produces generalized fear of being cursed and of not being able to manipulate the powers successfully.

Animists have a pragmatic focus on obtaining immediate, practical benefits for the here-and-now, for "me" and "us." Ethics are relativistic—"If it works and I don't get caught it's OK." There is thus no room for absolute laws or principles.

A system that lacks both absolute ethics and grace is a vastly different system from Christianity with its Decalogue and Cross. Thus, animistic Christians are trying to practice two religious systems that are contradictory at the deepest level.

A Christian Critique of Animism

From the Christian perspective, animists get it wrong about the component parts of the cosmos and how they interact. The Bible portrays a universe (see figure 2) divided into two main categories—Creator and creation. The Triune Creator God is utterly unique and transcendent from his creation but was present through God the Son during the incarnation and is immanent and interactive today through God the Holy Spirit.

The realm of creation is divided into a middle zone and lower zone in this model, with the lower zone being subdivided into human and sub-human

zones. The middle zone is occupied by real angels who rejected Lucifer's temptations and real fallen angels who followed Lucifer, whom we call demons. Angels work with God on behalf of humanity in the Great Controversy while demons work against God to deceive humanity. Humans experience the middle zone to their good through the encounters with angels, prayer, prophecy, visions, dreams, miracles, and the inspired Bible. Humans encounter the middle zone to their harm through demonic works and deceptions like sorcery, divination, séances, magic, witchcraft, possessions, levitation, and many other manifestations.

The lower zone includes humans, sub-human creatures, plants, and inanimate objects. Only humans are morally-ethically responsible and capable of relating to the Bible's middle and upper zones. Unborn humans do not have an existence in any zone. Deceased humans exist only in God's memory.

Neither animals, nor plants, nor inanimate objects possess inherent spiritual powers. Demons and angels do at times use animals and inanimate objects to accomplish their purposes. The angelic use of animals (like Balaam's donkey in Numbers 22) and inanimate objects (like the Apostle Paul's handkerchiefs and aprons in Acts 19:12) are relatively rare in Scripture but demons use the sub-human zone frequently.

	Creator
UPPER ZONE	
• Triune God	Both transcendent and immanent Heavenly mediation provided by Jesus Christ Earthly guidance and empowerment provided by Holy Spirit Believer's main focus for faith and practice Visible to humanity during the Incarnation Normally unseen by humans
	Creation
MIDDLE ZONE • Angels • Demons LOWER ZONE • Humans	Angels: Real, interactive messengers, God's agents in great controversy Good: Bible, prayer, angelic appearances, prophecy, visions, dreams, miracles Demons: Real, interactive deceivers, Satan's agents in great controversy Evil: Demonic influence, impersonations, many types of manifestation Angels and demons seen occasionally by humans Moral-ethical, spiritual beings Stewards of the earth and sub-human world Primary earthly locus of the great controversy
Animals Plants Inanimate Objects	Non-moral-ethical-spiritual No independent role in great controversy Sometimes used for good (Balaam's donkey; Apostles' handkerchiefs and aprons) Frequently used by demons to deceive humans

Figure 2. The biblical view of the cosmos

The Bible describes human access to the Father through the heavenly mediation of the Son and the earthly mission of the Spirit. Humans are to be God-fearing, God-glorifying, God-centered, God-serving, and Godloving. The first angel's message says "Fear God, and give glory to him" (Rev 14:7).

The middle zone facilitates the believer's relationship with God but Scripture does not validate a religious experience focusing primarily on the middle zone. The Bible and prayer are the middle zone elements that are to have a daily focus for Christians. Angelic appearances, prophecy, visions, dreams, and miracles are provided by God's providential grace.

One of Christianity's strongest critiques is on animism's manipulative posture toward God through the middle zone. The Bible prescribes a posture of humble, faithful submission toward God. The animistic assumption that rites and remedies "must work" (like gasoline) implies that when a Christian keeps the Sabbath, returns tithe and offerings, and lives a good ethical-moral life God is obligated to grant her prayer requests. If God does not grant the prayer requests, the animistic leaning Christian may feel justified in seeking animistic remedies, saying, "What else can I do? I must help myself somehow." Thus, a pathway to dual-allegiance is opened. Such a Christian has an allegiance both to God and to evil spirits and powers of the middle zone.

The Bible teaches that no good deed nor the avoidance of any bad deed can create an obligation which coerces God to act. The quality of life is not related to human behavior as a direct equation. Some good people suffer much more than some bad people. The truly Christian response is to submit humbly to the providence of God, whatever the condition of one's life may be.

Animists tend to be obsessed with power. Power is seen as being theologically, morally, and ethically neutral—like electricity or gasoline. Successful living requires staying "plugged in" or "tanked up," wherever power comes from. In contrast, the biblical view is that power always has a theological, moral, ethical character, depending upon its source. Demons are capable of using their power for apparently good ends but their ultimate purposes are always evil. Christians can rejoice in God's power and receive his power but should choose even death itself over any benefits from an evil power source.

A Christian Critique of Modernity

To complete the critique of animism it is also important to make a very brief critique of the cultural and worldview of modernity because it impacts almost the whole world. By modernity, I refer to the culture that

started in the North Atlantic under the influence of the Enlightenment. Through globalization the scientific worldview of modernity has spread far beyond Europe and North America. Modernity has been reshaped or replaced by postmodernity but that is beyond the scope of this paper. What is relevant here is the view of the cosmos as illustrated in figure 3.

	Supernatural
 High God Angels Demons Lesser gods Good and bad spirits Impersonal forces Saints Ancestral spirits 	 Unknowable by scientific study, therefore, unknowable to humans Part of pre-scientific folklore Not really real Matters of personal faith, opinion and conjecture "Superstition"
	Natural
 Humans Animals Plants Inanimate objects	 Knowable by scientific study Really real The only knowable realm for humans Everything exists on the same level

Figure 3. The modern, enlightenment view of the cosmos

The Western scientific worldview divides everything into two zones—natural and supernatural. The natural zone is open to science but the supernatural is not. Therefore, only the natural zone is considered really real. Postmodernity is more open to the supernatural but maintains the two-zone model.

Some Christians take the pathway of modern science and deny everything that science cannot prove. The Bible thus becomes merely a human document and all accounts of spirits, angels, miracles, the virgin birth, and God himself become matters of personal opinion or superstition. In other words, the middle zone is excluded, denied, or ignored. The model constitutes a Christian heresy because it puts the Creator into the same category with created beings (angels and demons) and the beings and powers of other religious systems.

Christianity that adopts the modern worldview is syncretistic and is caused by a biblically unfaithful contextualization to Western culture. Christianity thus becomes powerless in the believer's own confrontation with temptation, illness, and evil powers. When missionaries having a strictly Western scientific worldview encounter peoples with an animistic worldview they are ineffective in addressing issues of spiritual warfare.

Animism, Modernity, and the Christian Faith

Christians should be sobered when they recognize that their own practice of the faith can become syncretistic because of their cultural perspectives. Each Christian should accept Paul's exhortation to "examine yourselves to see whether you are in the faith" (2 Cor 13:5). Every true believer is called to be countercultural in various ways, depending on their particular culture. Globalization has intermingled peoples from traditionally animistic societies and those of modern and postmodern societies. Most people are cultural hybrids of some variety. Those on the side of modernity might be less inclined to engage in animistic practices but they in turn are less experienced in engaging the powers of darkness. Thus, Christians from all cultures and backgrounds have a great deal to learn from each other.

The hold that animism has on Christians differs in nature and intensity. Some refuse to participate in the rituals or use the symbols of animism, but they still hold animistic assumptions that deform their Christian faith. The animistic concept of an impersonal cosmic scale of merit was implicit in a recent story that originated in North America. A tornado swept through a large Adventist community, leaving some houses untouched but demolishing others. The Adventist who reported the event explained that the Adventists whose houses were destroyed were not living good lives while those whose homes were untouched were true Adventists. I wonder if this person ever read the book of Job?

Some believers use animistic forms like good luck charms or horoscopes in ways that do not intrude deeply into their Christian lives, even though these items are not healthy. Having said that, it is important to avoid a magical worldview that causes a person to label everyone who wears a good luck charm as an animistic Satan worshipper. Some people who use animistic forms do not participate in the dark meanings of spiritual warfare.

Other believers mix animistic meanings with Christian forms, like using the Bible, or communion bread and wine, or anointing oil in magical ways. One pastor told me about a church member who maintains a bedroom shrine where she regularly communes with Jesus, whose image appears on the blank wall. Others put themselves intentionally into perilous situations where Satan is directly at work through various manifestations.

Animism persists in the global church because of various factors. Some younger indigenous Christian groups lack an adequate biblical foundation and stray into animistic practices because of the appeal of animism to the masses. Other groups are committed to biblical doctrine but lack adequate faith or courage or procedural skills to lead the church away from animism.

Shortcomings in missionary practice can also leave new converts unprepared to face the powers of evil. While the church must necessarily identify human shortcomings in missions, past and present, we must also realize that the confrontation between true Christianity and animism is part of the Great Controversy. The very best missionary and leadership theory, strategy, and methodology are not enough to avoid the battle between good and evil.

Some Christians, including some theologians, are cessationists who believe that the Holy Spirit ceased working with power when the last Apostle died or when the New Testament canon was formed. Others believe in the power of the Spirit theoretically but are functional cessationists. They do not expect or experience the power of God because of modern scientific assumptions that relegate such matters to superstition, or they react against the excesses of Pentecostalism. Others reject some of the imbalances in spiritual warfare literature and practice. Whatever the cause, cessationism denies believers the power they need to overcome personal temptations, receive and minister healing to others, and confront demonic manifestations.

Conclusion

As mentioned above, the engagement of Adventist mission with animism occurs on different fronts. First, there are Adventists who believe and practice elements of animism in a way that constitutes dual allegiance. Second, there are other Christians who believe and practice elements of animism that constitute dual allegiance, notably a non-biblical view of death that opens the door for many manifestations of spiritism and constitutes a crippling missiological challenge for their mission to non-Christians. Third, there is a wide variety of peoples who constitute the animistic majority among the non-Christian world religions. Fourth, are the tribal animistic peoples who are not part of any world religion. Fifth, there is the growing secular-postmodern-new age peoples whose newly developing religions often include animistic elements.

Addressing the challenge of animism needs to include the following features (and more). First, Adventists need to challenge animistic tendencies within its own members. Some animistic tendencies are easy to identify but others are more subtle. Challenging animism within will require a deeper study of cultures and worldviews and will necessitate more patient biblical teaching.

Second, Adventists need to embrace a missiology that makes a deep, worldview-level focus the norm. The dual allegiance that is found in the church today is often caused by shallow evangelism that focuses on surface-level cognition and behavioral change. In many cases the traditional

evangelism paradigm has been adopted for global use with only superficial adjustment made when used among non-Christian peoples. What is needed is comprehensive discipleship training designed for specific peoples and contexts.

Third, the Adventist Church needs to make a recommitment to long-term missionary service as the most effective mode for mission among unevangelized peoples, notably Muslims, Hindus, and Buddhist animists. This recommitment implies the need for comprehensive and focused missionary education. In an era when Adventist missionary service is truly "from everywhere to everywhere," missionary training must be specific to address both the home culture and foreign service contexts of the missionary. History shows that Western missionaries have struggled to address animism in their places of service because of their cultural baggage. Today's missionaries who come from many cultures bring a wide range of cultural baggage that must be addressed in missionary education.

In view of the wide reach of animism, I believe that it presents one of the great mission opportunities of the 21st century. The similarities that unite the diverse peoples identified above present a thrilling opportunity. If Adventists could "get it right" for missions among animists the church could potentially reach billions of people.

Works Cited

Hiebert, Paul G. 1982. The Flaw of the Excluded Middle. *Missiology: An International Review* 10, no. 1 (January): 35–47.

Hiebert, Paul G., Daniel R. Shaw, and Tite Tiénou. 1999. *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*. Grand Rapids, MI: Baker Books.

Moreau, Scott. 2000. Evangelical Dictionary of World Missions. Grand Rapids, MI: Baker Academic.

Van Rheenen, Gailyn. 1996. Communicating Christ in Animistic Contexts. Pasadena, CA: William Carey Library.

White, Ellen G. 1946. Evangelism. Washington, DC: Review and Herald.

______. 1948. Testimonies for the Church. Vol. 8. Mountain View CA: Pacific Press. ______. 1950. The Great Controversy Between Christ and Satan. Mountain View, CA: Pacific Press.

. 1952. Education. Mountain View, CA: Pacific Press.

_____. 1958. The Story of Patriarchs and Prophets. Mountain View, CA: Pacific Press.



Gorden Doss was born in the United States and grew up in Malawi. His adult service has been divided between Malawi and USA. Since 1998 he has taught world mission at Andrews University. He earned a PhD from Trinity Evangelical Divinity School. His wife, Cheryl (Brown), is director of the Institute of World Mission at the General Conference of Seventh-day Adventists. They have two married children and four grandchildren who serve in Egypt and Canada.

MICHÉE B. BADÉ

A Biblical and Theological Foundation for a Seventh-day Adventist Practical Approach to Deliverance Ministry

Introduction

The Seventh-day Adventist (SDA) Church believes that during Christ's earthly ministry Jesus had victory in all his encounters with Satan and his demonic forces (Ministerial Association 2005:149). Adventists argue that although "spiritual wickedness in heavenly places" (Eph 6:12) still exists with Satan roaring today like a lion seeking whom he may "devour" (1 Pet 5:8) or operating with discretion and subtlety like a snake seeking whom he may "deceive" (Gen 3:1, Matt 10:16, Rev 12:9), every disciple of Christ can be empowered by the Holy Spirit to have victory over the deceptive, destructive power, and malice of Satan and demons.

Unfortunately, the biblically sound doctrinal statement on "Christian Spiritual Warfare" (Ministerial Association 2005:149) that clearly emphasizes Christ's dominant authority and power over Satan and his agents has been a source of debate, dissension, and polemics concerning its practical aspects in some Adventists quarters (see Biblical Research Institute 1983; Koranteng-Pipim 2005:163–205).

Objectives

The first goal of this article is to suggest an holistic approach for a "Practical Spiritual Warfare and Deliverance Ministry" that can be in conformity with the 28th Fundamental Belief (Growing in Christ) of the Seventh-day Adventist Church that was voted during the 2005 General Conference Session in St. Louis, Missouri. To meet that overarching goal, this article will ground its suggestions on two principles that are important to Seventh-day Adventists. First, faithfulness to the Scriptures, and second, relevance for mission in every culture.

Another goal of this article is to raise awareness concerning the fact

that after 10 years the 28th Fundamental Belief of the Seventh-day Adventist Church still does not take into account the full breadth of biblical evidence in the area of spiritual warfare topics. This is particularly true regarding the interplay between the Bible and many practical aspects of such ministries in those cultures for which the 28th Fundamental Belief was initially intended where demon possession is a common occurrence. Nyundi argues that the new doctrine was mainly to provide for African Adventists a doctrinal position to "express the church's understanding of God's power to give [a] victorious life over the powers of evil to the believers in Jesus Christ (2007).

This article uses case studies to present several missiological needs for a practical "deliverance ministry" in the Seventh-day Adventist Church. With an attitude of humility and with no desire for defiance, prejudice, misjudgment, or self-confidence, this article cautiously and candidly investigates, examines, and evaluates controversial assertions in practical deliverance ministries. It is important to study the Word of God while fasting and engaging in earnest prayers in the study of teachings concerning this topic, for that is the only way to decide any controversial issue and has always been the way to establish Adventist doctrines and practices (1888 materials vol.1 p. 46; Damsteegt 2005:129).

Scope and Limitations

This paper will not evaluate the terminologies and practices seen and used in current deliverance ministries such as "foothold," "familiar spirits," "soul ties," "generational bondage (sins)," "vice spirits," "territorial, institutional, and religion or cosmic levels spirits or warfare," "power Christianity, "aggressive prayer warriors," "prayer offensives;" "prayer walks." "Jericho marches," "praise marches," "prayer expeditions," "deliverance of cities," "prayer journeys," "prayer on-site," "generational bloodlines curses," "binding of demons," "strategic-level spiritual warfare" (SLSW), or "set" or "fixed ritualistic prayers." Arguing from the premise that a proliferation of counterfeit bills does not mean that genuine money does not exist, this article describes vocabularies and practices present in Jesus' model of spiritual warfare that remain largely absent in current Seventh-day Adventist approaches to spiritual warfare and deliverance ministries. In the next section I define the terminologies and concepts within this paper and offer a proposal for a Seventh-day Adventist methodology on practical deliverance.

Need for a Seventh-day Adventist Methodology for Practical Deliverance

My Background and Experience

My 20 plus years of experience in deliverance in five countries including the United States with over 50 actual cases of demon-possessed people delivered by the grace of God begun in 1984. I was only in my early teenage years when I witnessed my first deliverance session of a demon-possessed woman by pastor Baba Fofana, an Ivorian Seventh-day Adventist minster with a Muslim background who is today my father in-law. Today we are both known for our active involvement in deliverance in the West Sahel Union Mission made up of five French-speaking West African Countries (Cote d' Ivoire, Togo, Benin, Burkina Faso, and Niger). But before giving more details concerning my experience I want to acknowledge that personal experiences cannot be the 'final authority on religious matters" for only the living Word of God and the teaching of the Holy Spirit have that role (Glass 1992:12).

However, Adventist theologians believe that as God uses history and nature, he also uses human experience as a mean of his revelation (see Koranteng-Pipim 2005:40; Ministerial Association 2005:25). Ellen G. White writes that because Christ was "in all points tempted like we are, yet without sin" (Heb 4:15) He knows by experience what our weaknesses and wants look like, and "where lies the strength of our temptations" (2014:615, 616). She also reveals that Satan, by exercise and experience has increased his power and control over human minds a hundredfold (1948:3:328).

Charles Kraft argues that it is a myth to believe that it is possible to be objective in one's interpretation of the Scriptures without using or referencing one's personal life experiences (2015:47, 48). This is true also for many Bible teachings (e.g. prayer, fasting, the laying on of hands, anointing, baptism, Holy Communion, witnessing, prophesying, and healing, etc.) but this is particularly true in a deliverance ministry. You either have experience of those Bible truths or you lack experience. And on the subject of deliverance many Seventh-day Adventists have only intellectual knowledge. A small number in our midst have had genuine observational knowledge and very few have experiential knowledge.

Thus, in 1995, while studying at the Adventist Seminary of West Africa (ASWA, now Babcock University) in Nigeria for my pastoral training, my life and worldview faced a major shift in the area of Christian spiritual warfare. My late immediate younger brother Clement (called to rest in Christ with the hope of the first resurrection in 2002) with two of his friends and a deliverance team of prayer partners had an experience that was similar to the seven sons of Sceva (Acts 19:13–16). But their case was

even worse. The three old women they were praying for claimed that they were being harassed by demons, but in reality they were dealing with witches who were running away from some occult duties. While praying, my brother and his two friends (all in their early twenties) were literally attacked by the evil spirits living in those witches. The spirits attacked their minds causing them to instantly become mentally unbalanced. The witches left the three fellows in a pitiful condition and the scene where the confrontation took place was unbelievable with Bibles and hymn books ripped in pieces.

I heard about the attack while at school and when I went home a few weeks later for the summer holidays I was shocked to see the condition my brother was in. He had been indoors for weeks, had not bathed, and had not communicated with anyone except when my parents would take him from time to time to different churches for prayer. His supernatural strength required many people to control him.

I was confused. What should I do? Here I was, the future minister of the family and I had no clue what to do to deliver my brother or heal him and have his personality restored. When I was alone I often dropped to my knees imploring God to intervene. God had mercy and answered our prayers, but it took two months of intense persistent prayer and fasting before my brother was set free from the mental illness caused by those evil forces.

In 1998 my brother joined the Seventh-day Adventist Church and was later elected as a deacon in the local church. But the scars of his encounter with those powerful demons were still visible. Though he was delivered and able to return to his normal daily activities, he was no longer able to make long-term plans and saw no need of going back to school to complete his education, or to get married.

It was sad to see my mother in tears as she struggled to accept his new personality. Although I had read intensely on deliverance from demonic possession while trying to help my brother, and had seen actual instances of deliverance sessions on TV or in some charismatic churches, I was too proud as an Adventist to copy non-Adventist practices. So my only sources of information on what to do in such cases in those early years of ministry were the Bible and the deliverance session I had witnessed in my teenage years with Pastor Baba Fofana.

The experience with by brother and his condition even after being freed has had a huge impact on me. Since then, my prayer has been, "Please Lord, use me to set captives free who are under Satan's control or influence."

A Possible Seventh-day Adventists Approach

Free from Prejudices and a Willingness to Be Pioneers

This article has assumed from its insertion that the Seventh-day Adventist Church's controversy surrounding "Deliverance Ministries" is not about the legitimacy per se of such ministries, which are clearly outlined in the Scriptures and the writing of Ellen White, but on the "dangers inherent in misapplication, misuse, and mishandling of this kind of ministry" (see Biblical Researach Institute 1983; Koranteng-Pipim 2005:182). It is an indisputable fact that many Seventh-day Adventists are actively involved in deliverance sessions in different parts of the world. Unfortunately, however, the Seventh-day Adventist Ministers Manual is silent on the subject. Very few suggestions are presented in Adventist seminary classes, in Adventist pastoral magazines, or in Adventist textbooks concerning practical approaches to setting people free from evil spirits. Adventists have all kinds of books on how to preach a sermon (homiletics), how to conduct a divine worship service, how to do public evangelism, a child dedication service, a wedding, a funeral, how to make a church budget, and many other activities related to pastoral ministry and the duties of local church elders, yet there is no practical holistic model on how to conduct a deliverance session. The argument often given is that "there are no given formula or secret technique that Christ passed down to his disciple to that effect (Donkor 2011:173).

As a result of this void and silence toward deliverance ministries and because those Seventh-day Adventist authors who try to offer some approaches or models (Torres 2013:79–81; Donkor 2011:133–239) are not very explicit concerning the "how" to practically engage in a demon deliverance session, much more work is needed in this area. Some of those who write on this topic lack experience and sometimes they are influenced by the strong negative reinforcement Seventh-day Adventists have concerning spiritual warfare and deliverance ministries.

I was among those who praised God in 2005 when a new fundamental belief was added on this topic, but I was sad to see how the importance of the topic was downplayed by calling it "Growing in Christ." This title hardly matches the content of the doctrine which says in its first sentence, "By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom" (Ministerial Association 2005:149). This is even more remarkable because in the preceding and following doctrinal statements (the 10th fundamental belief on the "Experience of Salvation" and the 12th belief on "The Church") their opening

sentences say: "In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God" (133) and "The church is the community of believers who confess Jesus Christ as Lord and Savior" (163).

The link between the titles of those doctrines and their first statements is obvious, but that is not the case for the 11th belief "Growing in Christ." My guess is that this title was an acceptable formulation for the new doctrine by those who did not see a need for it in the first place (Koranteng-Pipim 2005:101–121).

Another milestone was achieved with the publication of *The Church*, *Culture and Spirits: Adventism in Africa* that dealt with some of the issues of demon possession in the Seventh-day Adventist Church (Donkor 2011). While I agree that there is no magic formula or secret approach for dealing with demonization I also believe that it is important to have some guidance in this area.

Therefore, I offer a proposed Seventh-day Adventist framework for deliverance ministries based on what God has revealed in the Scriptures, what Ellen White suggests, and also based on my personal experience. Christians are called to be agents of God in setting people free (White 2006:2:353). To bring freedom and relief to the victims of Satan's influence and control "a true doctrine calls for far more than mere belief—it calls for action" (Ministerial Association 2005:6).

Twelve Steps in Holistic Deliverance

Step 1—A Divine Calling: A person's diving calling can be identified by a God-fearing lifestyle that includes things like spirituality, a good reputation in the church and in the community (Exod 18:21; Matt 7:16, 20; Acts 6:3; 1 Tim 3:7). The Bible says that different gifts of the Holy Spirit are bestowed on church members for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph 4:12). For Paul, Christ's church cannot be edified without the presence of all the ministries. Though each Christian is given the potential power to cast out evil spirits through the name of Jesus Christ of Nazareth, not all Christians are gifted by the Holy Spirit to have a deliverance ministry.

In 1983 the Biblical Research Institute wrote: "Not every Christian who names the name of Christ is called upon by God to engage in the *work* of casting out evil spirits" (emphasis mine; see also Koranteng-Pipim 2005:181). Those able to minister in this area usually have an awareness of spirit activities and influence. They feel the need for preemptive prayers when visiting certain evil places and have developed a spiritual warfare consciousness, a conflict sensitivity, and a mentality that suits them to be agents of deliverance.

Step 2—Discernment: For many Christians, the discernment of demonic oppression or possession is difficult and complex. For others it is easy. The question is how to differentiate phenomenology from ontology. How does one differentiate between the symptoms of mental illness and symptoms of demonic manifestations? How does one separate someone seeking emotional attention from one looking for deliverance from the harassment of evil spirits? How does one rule out physiological and biophysical causes in a diagnosis of bizarre human behaviors? Experts in the social sciences can help, but tidy and ideal scenarios are not always what one encounters in real-life occurrences. Thus, as the deliverance team prays for discernment it is important to note that Ellen White states that those who desire to be acceptable co-workers with Christ must also strive for efficiency, increased knowledge, and deeper discernment (1942:116).

Step 3—Consent of the Demon-possessed or a Request from a Relative: Because it is difficult, if not a waste of time, to try to pray for the deliverance of a demon possessed person who does not want to be set free for one reason or another, it is crucial to have an explicit consent and a sincere desire of the demon possessed for deliverance before undertaking any deliverance ministry. The Scriptures says, "Let him call for the elders of the church" (Jas 5:14).

I dealt with two major cases where the victims were young ladies (Larissa in 2009 and Vanessa in 2013) and they experienced torn desires over deliverance. For Larissa, her dilemma was that although her personality, her health, and her studies were affected by the demons living in her, she wanted to keep some of the power she received from them (Acts 16:16). She could travel to distant places without moving physically and hurt people that were not favorable to her demands in certain areas. She also had the power of divination and levitation that she wanted to keep. In the case of Vanessa, she felt cared for when family members were all around her taking care of her whenever the demons would take over and control her behavior. She felt loved and did not want to lose those moments of attention she received from her family and husband.

Such cases demand discernment, prayer, and should cause us to not rush to engage in a deliverance session. However, victims still need to be set free because the demons might be responsible for their dilemma and indecision as to whether or not they really want to be free. In the case of children or people who cannot express their will, it is important to have a close relative (parents if possible for children) request and consent to the deliverance session.

Step 4—Preparation of the Demonized Person through Prayer and Fasting: Once the deliverance team has the expressed and sincere desire for deliverance of the demon possessed person or family, the next step is to

prepare the person for the deliverance session. This preparation generally begins with several days of fasting (generally three or four) and regular reading of selected Bible texts and prayers. When the demonized person is a female, the female members of the deliverance team should instruct her in advance to be dressed with strong under-clothing under her regular clothes. (The next point will explained the need for this precaution). These steps are desirable in ideal circumstances and should include the use of a questionnaire to give the team added information when they conduct the interview (MacNutt 1995:161; see also Michael 2014:670–729).

The questionnaire is designed, if answered with honesty and openness, to reveal the spiritual history of the demonized person and prepared him or her for the deliverance session. It also helps in reducing the fears the person might have (Michael 2014:670–681).

In my experience (with an African background and an African context for most of my experiences) I have had only a few cases where I conducted an interview, and this was required when the deliverance session was taking longer than normal and the demons were more resistant than usual. In most cases I just have the people briefly describe what their condition is and what they want Jesus to do for them. Then I ask the victims to confess all their sins in a short prayer and ask them if they believe that Christ can deliver them.

This brief interview that can be conducted with or without a written questionnaire sometimes helps clarify the reasons for the demons presence in the person's life. Sometimes those reasons have no relationship to the person's actions or choices. For example, I witnessed a pitiful scene with Esperance, a young, beautiful, Adventist teenage girl, who became demon possessed because she refused the invitation of her classmate who wanted to go out with her. The young man put a love spell on her (most Africans will know what I am talking about) so that she would be favorably inclined towards him and accept his request for a date. I learned from Esperance's case that not all demon possessed girls involved with love spells are of loose morals or involved in sexual promiscuity. Esperance was a committed Adventist. She had been fighting alone for months and years the demons living in her who had a mission to make her become a prostitute and a sex-slave to the young man who placed the spell on her. During her deliverance session, she quoted long Bible passages by memory and through her personal involvement in the deliverance session one could see that she earnestly desired and wanted to be set free.

How could such an innocent child of God who loved God that much be victimized by the enemy was a mystery to me. After that case I encountered other similar cases where Satan attacked innocent victims in his attempt to enslave them. Maybe the words of John 9:3, "that the works

of God should be made manifest in him," could be applied to these cases. Thus, although there is always a reason for the demons to be in a person, sometimes the demonized person is not directly at fault.

- Step 5—Preparation of the Team through Prayer and Fasting: MacNutt shares four good reasons (and most exorcists will agree with him) why it is preferable to engage in a deliverance session with a team: (1995:152–165).
- 1. To Avoid Scandal. Team members should include both genders to prevent the possibility of scandal with the opposite sex. When praying for a demonized person, the spirits' reactions are often unpredictable. The person can undress herself involuntary under the violent body movements caused by the spirits (Matt 8:28; Matt 15:22; Mark 9:18; and Luke 9:39), and it is not appropriate for a team member of the opposite sex to help the female get dressed in such situation.
- 2. To Give Team Members Rest. Only people without any or much experiences in deliverance argue that there are no evidences in the Scripture for long deliverance sessions or long prayer times in the lives of Jesus or his disciples. My question to them is, why did Christ have to fast for 40 days and nights in preparation for his ministry? Did he not pray during those 40 days and nights? Ellen White suggests that in some cases demons also tried to resist our Lord's power (1942:91). We should also never forget that "Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe" (White 1930:60).
- 3. *To Restrain the Demonized Person*. Team members can also help restrain a demonized person if the need arises.
- 4. *To Utilize a Variety of Gifts*. Teams come with a variety of gifts that can better assist in the deliverance session.

These four reasons are so important that I have many times postponed a deliverance session in order to have at least one of my team members with me. My wife Elmire is an important part of my team, especially since many of the demon possessed victims are women. Since she is usually available I can usually go to help on short notice (Mark 6:7; Luke 10:1). There is no divinely inspired number for a team, but a team of five (two women and two men who demonstrate evidence of divine gifting in addition to the team leader) seems to be a very effectively working number.

An important aspect of team preparation is personal spiritual examination because of the possibility of embarrassment or public exposure of life's secrets and hurt (Acts 19:13–16). The most important reason for spiritual preparation of the team is to avoid any sin that can be a possible blockage to answers to prayer (Isa 59:2). However, it is not preparation, confession, freedom from sin, prayer for protection, fasting, or discernment that protect us from embarrassment, the spirits' taunts, or intimidation, or give us success in deliverance. Rather, it is simply God's grace and

his own desire for salvation for his lost children under Satan's control. I have had many instances where the deliverance was quick and successful for the glory of the Lord when I was spiritually and emotionally in a mess. My only preparation was words of confession while driving to the deliverance session, asking for the blood of Christ to cleanse me from all unrighteousness, and telling God that this is not my call but his call and his work. His Grace and leading were sufficient! I have learned after all these years that I am 100% powerless, and that Satan is too cunning and much more experienced than I am. I am no match for the evil one. But still God has used me during the many past years to defeat the enemy. All I can say is that all glory belongs to God and his mighty name.

Step 6—Choosing the Time and Place: I have learned during the past 20 years two important truths. First, the best place for a deliverance session is in a dedicated church building—a place dedicated to God for his adoration and service. However, it is not always possible to have such an ideal place to minister in, in which case the deliverance team can dedicate any place (the demonized person's own house if necessary or any other place) to God through anointing and prayer (time will not permit me to share more on how to cleanse a place or object). Always look for a place away from curious eyes and children (this is not always possible), but the Lord knows the circumstances, so do not be too worried. Instead trust God and his leading in discernment.

Second, regarding the best time for deliverance sessions, I have found the Sabbath hours (from Friday sunset to Saturday sunset) to be the best hours for a deliverance session. Witches and people experienced in the occult have testified that during those hours, their power is limited. There are certain things they cannot do. I strongly believe that the Sabbath hours remind Satan each week of the millennium when he will be in "chains" with no one to tempt. Our Lord Jesus Christ said that "the Sabbath is made for man" (Mark 2:27). Two extreme cases of healing and deliverance Christ performed were on the Sabbath (John 5:1–16; Luke 13:10–16). The promises of doing God's will during the holy hours are also clear. "If you turn away your foot from the Sabbath, from doing your pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shall honor him, not doing your own ways, nor finding your own pleasure, nor speaking your own words. Then shall you delight yourself in the LORD; and I will cause you to ride upon the heights of the earth, and feed you with the heritage of Jacob your father: for the mouth of the LORD has spoken it." (Isa 58:13–14). By affirming that the "Sabbath is made for man" Christ meant that the Sabbath was made to recreate, restore, and set free. Ellen White explains that in Mark 2:27 Jesus was teaching that "the institutions that God has established are for the benefit

of humankind.... The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. 'The Lord commanded us,' said Moses, 'to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive' (Deut. 6:24)." (1940:288). Thus, it is important to choose the time of the deliverance session and not just allow circumstances to force the choice on the team, otherwise it will be Satan who will be choosing the time, and often that will be when the team is most tired, the most susceptible, and the less likely to challenge him and his demons.

Step 7—Choosing Scripture Texts and Songs: Like many others involved in active deliverance ministries I have learned that certain Bible texts have a more visible effect on demons than others. I do not know why this is, and I pray that God will help me understand the reason behind this if it is necessary. Here are a few texts I have often used: Matt 8:28–32; Matt 10:1, 7–8; Matt 17:21; Mark 16:17–18; Luke 10:17–19; Acts 10:38; Eph 6:12; and Rev 12:7–11.

This is not an exhaustive list of Bible texts that seem to have a special effect on evil spirits. There may well be other powerful texts that I have yet to discover. There are also the other Bible accounts of different cases of demon manifestation and deliverance which can be selected and used. Using such texts seem to create the right atmosphere for spiritual warfare and help the demons realize that they are being specifically addressed. The deliverance team leader's faith, spiritual authority, and experience will be shown by how the texts are emphasized. I often sings hymns or songs of consecration, dedication, and songs of victory along with the reading of the above texts.

Step 8—Evaluation of Demonic Power and the Number of Demons: Because of the "degrees of difficulty in deliverance," (MacNutt 1995:151) it is important to evaluate the power, the number, the level of influence, or control of evil spirits involved. Deliverance sessions are approached differently depending on the ranks and number of demons one is dealing with. Satan was once in God's kingdom, and with that background he mimics God's organization and model of operation (what I call a diabolic symmetry).

The Scriptures present God as the commander of a great army of celestial beings, the "Lord of Host" (Ps 24:10). Some of those angelic beings have personal names: Gabriel (Dan 8:16), Michael (Dan 12:1; Jude1: 9), or a name that indicates their order: Seraphim (Isa 6:2–3), Cherubim (Gen 3:24), and archangel (1Thess 4:16). Their rank and number in God's kingdom is also revealed in the Scriptures. For instance an archangel in Greek indicates a chief or lead angel. Christ gives some indication of the number of angels in Matt 26:53 when he mentions twelve legions of angels, with a legion being a number that could be from 3,000 to 6,000. Job describes

angels as morning stars (Job 38:7) and Daniel calls them heavenly messengers numbering "ten thousand times ten thousand and thousands of thousands" (Dan 7:11; see also Rev 5:11). Paul uses the expression "an innumerable company of angels" (Heb 12:22). Ellen White calls these heavenly hosts, who are at God's service, an "invisible armies of light and power" (1911:154.).

Unfortunately Satan rebelled with a third of God's heavenly army (Rev 12:4), making him also a commander of a host of evil angels. In Mark 5:9 a single person is possessed with "a legion of demons." Jesus gave us some insight into the intent and purpose of these evil angels when he said that when a spirit is cast out, "he goes, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first" (Matt 12:45).

In God's kingdom, holy angels work in connection with God for (1) the protection of people (Acts 12:6–10); (2) the redemption of people; (3) to attend the Redeemer; (4) to serve and do God's will; (5) are present in the assemblies of saints (Ps 68:17 and 1 Cor 11:10); (6) have a desire to look into the mysteries of the Gospel (1 Pet 1:12); and (7) succeed in the salvation of man.

Ellen White suggests that in Satan's kingdom, evil angels "leagued together for the dishonor of God and the destruction of men" (1950:513) and are thus likewise in hierarchy and confederacy with various orders. She says that their goal is to maliciously destroy people's peace and happiness. Evil angels have a mission, various functions, and assignments from Satan that they accomplish with crafty, art, and cunning (White 1945:90). White lists at least nine types of demons that use specific functions: (1) the demon of unkindness (1956:16); (2) the demon of intemperance (2005:79); (3) the demon of liquor (1949:32); (4) the demon of strife (1952:106); (5) the demon of selfishness (1940:294); (8) the demon of jealousy (1958:650); and finally (9) the demon of passion (1958:668).

Torres supplies a list of eleven assignments for demons. Six of them are not in the Ellen White list given above and include (10) the demon of greed; (11) the demon of delusion; (12) the demon of darkness; (13) the demon of hysterics; (14) the demon of heresy; and finally (15) the demon of appetite (2013:172–177).

Carson Michael expands the list of assignments given to demons to include things like (16) the demon of infirmity; (17) the demon of error; (18) the demon of prostitution; (19) the demon of pestilence; (20) the demon of plagues; and finally, (21) The demon of pride and arrogance (Michael 2014:792, 1201, 1748, 1849–1850, 1941, 2000).

Koranteng-Pipim and his colleagues give a list of 10 demonic

assignments. Their list also provides additional light regarding demons' assignments not already mentioned. These include (22) the demon of unbelief; (23) the demon of anger; (24) the demon of lust; (25) the demon of stupidity; (26) the demon of immorality; (27) the demon of lying; (28) the demon of hypocrisy; (29) the demon of materialism; and finally, (30) the demon or spirit of poverty (2005:145, 148, 158, 187).

Kraft prefers to understand demons' activities in terms of "making bad things worse," which is in other words their reinforcement of various human compulsions such as "lust, drugs, alcohol, tobacco, overeating, anorexia, bulimia, pornography, gambling, materialism, competitiveness, and the need to be in control" for bad compulsions and "work, study, attractive dress, religion, doctrinal purity, family, achievement and success" for positive compulsions (1992:109, 119,120). Kraft also prefers to talk about function names of demons. He lists over 100 function names of demons, grouping them together, and giving names of the demon heading each particular group. Because of some disagreement with the grouping and because of space I will not list them here. The list of 30 names, functions or assignments given above are repeated in Kraft's list (1992:133–136).

Based on the above insights, I believe it is important when dealing with demon possession to evaluate which possible order of evil angels you are dealing with and what possible number are involved. Ellen White states clearly that evil angels or evil spirits were, "in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers" (1950:513). Therefore, an exorcist should not expect the same resistance from a fallen "seraphim" (an evil seraphim will be more powerful, more evil than a mere fallen angel because it surrounds Satan like the holy seraphim surround God and are most likely involved in reverent adoration of Satan just as the holy seraphim (Isa 5:2–3) reverently adore the triune God) when compared with the resistance of a simple evil angel. Evil seraphim can quote Scriptures like Satan, (Matt 4:4–9), and be in Christian assemblies like Satan (Job 1:6; Zech. 3:1 and Jude 1:9) without being challenged to any great extent by the worship and adoration of the true God. This insight into demonic power and their numbers help in a deliverance session. Such information is crucial for the decision of postponing the deliverance prayer, for team involvement, and for preparation in prayer for anticipated violence or other scary things that could happen.

Step 9—The Deliverance Prayer with Spiritual Authority: Ellen White reveals that the man possessed with a legion of demons (Mark 1) was engaged in a terrible conflict with those evil spirits and was in danger of losing his life (White 1942:92). She also says that these evil powers were fighting the man's sincere desire for freedom, (92, 93) and when Christ

met him, He "spoke with authority and set the captive free" (1942:92). Our Lord and Savior Jesus Christ is usually presented in the Bible speaking to Satan or demons with authority. Here are a few instances to illustrate the Lord's authoritative command and order: "Be gone, Satan" (Matt 4:10); "rebuked the demon" (Matt 17:18); "allowed not the demons to speak" (Mark 1:34); "Come out of the man, you unclean spirit" (Mark 5:8); "I charge you, come out of him, and enter no more into him" (Mark 9:25), "Hold your peace, and come out of him" (Luke 4:35), "commanded the unclean spirit to come out of the man" (Luke 8:29). I believe that Christ gave those order with an authoritative and even militaristic tone. Notice how, as a result of Christ's authority, evil spirits responded: "And the spirit cried, and convulsed him terribly, and came out of him" (Mark 9:26).

Those with some experiences in casting out demons know how important it is to use authority in the deliverance prayer. Although it is not the authority of the Christian exorcist, but that of the Lord Jesus Christ, it is important to use that authority with conviction and faith, for whatever is not of faith is sin (Rom 14:23).

MacNutt argues that "while all Christians have the basic authority needed to cast out evil spirits, some people exercise more of it than others in dealing with the stronger spirits" (1995:154). Thus, MacNutt suggests that the deliverance prayer as a command is not directed to God, but backed up by God's authority and directed to Satan or demons, ordering them in the name of Jesus Christ to depart (167). This was also the experience of Paul: "I command you in the name of Jesus Christ to come out of her" (Acts 16: 18). MacNutt reminds us that a deliverance prayer is not a "polite request we make of the evil spirits" because if there is doubt or hesitation in your voice, the spirits will pick up on your fear and try to further intimidate you" (167; see also Kraft 2015: Chap. 15).

Step 10—Combining the Deliverance Prayer with Laying on of Hands and Anointing: Laying on of hands is considered to be a gesture used in consecration to office, in commissioning (Acts 6:6; 13:13), healing (Mark 5:21–24), in the bestowal of a blessing or of divine gifts (Gen 48:14; Num 8:10, 27:18; Mark 10:16; Acts 6: 6, 19:6; 1 Tim4:14), in sacrifice (Lev1:2–4), or the coming of the Holy Spirit (Acts 8:14–17; 19:6). (DeMoss and Miller 2009:134; Rand 2014:7341–7344).

From my experience, touching (which is not exactly the same as the laying on of hands) a demonized person has been very effective in localizing areas of the body under greater demonic influence or senses that served as avenues for the demons. I have seen violent reactions while praying and claiming back to God as the Creator a particular sense or body part of the demonized person. God, like Satan, works through human culture "rather than above or outside it" (Pilch 1991:159; see also Bauer and Sanou 2015:176).

Touching, in most cultures where demonization is common, often has cultural implications. When it is a taboo within a culture to touch a demonized person it often denotes fear. For instance, some shrines or fetishes with evil sources of power cannot be touched by common people. In such cases people believe that *mana*, a supernatural force like electricity found throughout Melanesia and other parts of the world, (Hiebert, Shaw, and Tiénou 1999:1138–1140) located in things like rocks or trees, can kill when touched.

In a similar way Muslims believe that anything with *baraka* (supernatural blessing from Allah's divine favor) blesses anything it touches (2415). As a biblical parallel, in the Old Testament it was forbidden to touch the ark, a symbol of God's presence. When touched, it brought God's judgment (2 Sam 2: 2). In the New Testament, sick and demonized people begged to touch Christ or his garment for healing and deliverance (Mark 3:10, 5:28–34, 6:56; Matt 14:36). In some cultures, as it was in Jesus' time, a healer or an exorcist has to touch the victims of all kind of suffering, not only as a sign of love and care but also as a demonstration of his healing or deliverance power. It is believed that physical contact is something that evil spirits cannot tolerate (Luke 4:40–41; Mark 16:18; Heb 6:1–2). Oftentimes, evil spirits will seek to intimidate exorcists during a deliverance session by warning, "Do not touch me" (MacNutt 1995:171; see also Eckhardt 2014:1968, 1969). Since the deliverance team's power is God's power (Hab 3:4), they also have power in their hands (Acts 5:12; 19:11).

Thus, touching a body part, which makes a demonized person react with pain is an indication of a weak point, a point of demonic connection, or demonic entry. I have found it useful to anoint such parts of the body.

When sacred people and objects were anointed in the Old Testament it "signified their being set apart and consecrated to the service of God; and the costly and fragrant mixture appointed for this purpose was forbidden for all others" (Rand 2014:1137, 1138; see also Exod 30:23–33; Ezek 23:41). Therefore, when a sensitive area of the demonized person's body is touched with anointing oil there is often a reaction. With faced with prayer, faith, and authority, evil spirits connected with a particular part of the body often react with discomfort by crying out. That is the time to exercise authority in Jesus' name and command the spirits to depart before they move to another part of the body. The result is often spectacular and deliverance follows quickly.

Anointing a demon-possessed person by faith and authority in the name of Jesus is like a powerful seal of the Holy Spirit that will break previous demonic or satanic seals. Dedicating the person through anointing to the triune God, the Creator of the universe and the source of all power is a very important message to Satan and his demons. The anointing with oil as a symbol of the Holy Spirit is an act Satan and his demons are forced

to acknowledge, often with sadness, because it represents the canceling and breaking of any type of dedication (blood, words, contact, etc.) that gave them ownership and rulership over the demonized. Anointing also signifies that from now on the person is dedicated to God and protected by him. MacNutt writes extensively about how and who to break satanic seals and contracts and replace them with God's seal—the Holy Spirit (MacNutt 1995:220–222).

Scripture reveals that because of anointing, the "burden shall be taken away from off your shoulder, and his yoke from off your neck, and the yoke shall be destroyed" (Isa 10:27). Anointing has a much wider purpose than a ceremony just before death (extreme unction). James 5:14 may be focused on believers, but Mark 6:13 seems to focus on evangelistic outreach to non-believers (Rand 2014:1133–1135).

Step 11--Healing Prayer: It is quite clear in Scripture that demons can be the cause of many sicknesses. "Then was brought unto him one possessed with a demon, blind, and dumb: and he healed him, so that the blind and dumb both spoke and saw" (Matt 12:22). Matthew 9:32 mentions "a dumb man possessed with a demon. And when the demon was cast out, the dumb man spoke." These Bible texts and others like Mark 9:17–26 and Luke 11:14 offer strong theological evidences that the combination of healing (either inner or physical) and deliverance is "the key to wholeness for the demonized" (Kraft 2015:188).

Physical and mental healing after the departure of certain demons that cause people to be deaf, dumb, blind is not guaranteed in Scripture even after a person is delivered from evil spirits. I personally learned that bitter aspect of dealing with the demonic world in my brother Clement's case. While authoritative prayers for deliverance are addressed against Satan, demons, or evil spirits, prayer for healing is directed to God. Christians cannot force or command God to do anything, instead we simply ask him and plead with him for healing of the demonized. The harm the demons cause when leaving a person (see Luke 4:35) can sometimes damage one of the eleven physiological systems, and in most cases their presence has already done damage. That is why in order to restore a demonized person's wholeness Christ both rebuked and healed all aspect of the person's life—emotional, physical, and even the social aspects.

Mark 5:18–20 reveals that "when he was come into the ship, he that had been possessed with the demon asked him that he might be with him. But Jesus permitted him not, but said unto him, Go home to your friends, and tell them what great things the Lord has done for you, and has had compassion on you. And he departed, and began to announce in Decapolis what great things Jesus had done for him: and all men did marvel." Ellen White says that Jesus "healed the sick and cast out demons" (1942:66).

Like Christ we must pray for the healing and freedom of the oppressed. We must pray for God's light to shine on the demonized person's entire body and on every system.

Step 12—Post Deliverance Ministry: There is always the risk that expelled demons will return to the former demonized person (their former habitation) and find it empty and invite in more evil spirits, causing the person's condition to be worse than it was before (Matt 12:45). This scriptural insight and warning needs serious consideration or the deliverance team could fail to be instruments of God to bring perfect healing and perfect deliverance. Hiebert and his colleagues argue that, "Deliverance is most effective when it involves a holistic pastoral ministry that leads the delivered to faith and maturity in Christ" (1999:3143). In response to this need I suggest three simple but urgently needed areas of pastoral ministry and care for formerly demonized people.

First, help the person get rid of anything associated with the occult. Acts 19:18–19 says that "many that believed came, and confessed, and told of their deeds. Many of them also who used magic arts brought their books together, and burned them before all men" In the same way, anything that has been soiled or that has any element of evil or occult association in the possession of the formerly demonized person needs to be destroyed or cleansed. This could include the person's house, a particular room, and sometimes even the compound where the person lived in his former condition. Anything he knows of that has been dedicated to any spirit needs to be cleansed if it cannot be destroyed. This could include family objects or land and has implications for the whole family. If there have been any spirit manifestation such as furniture moving around, lights going on and off by themselves, screaming, dishes being thrown around, and slamming doors without anyone present, it may be helpful for such items in the house to be cleansed through anointing. I have also used this approach with any object even with no occult symbols on them but that influenced the formerly demonized person to feel cold or fearful. Such objects also need cleansing if they cannot be destroyed (see Michael 2014:1653–1684 for many insights into why a cleansing process is important).

Second, help the person become involved in a Christian community. It is important to make sure that people delivered from demon possession are not stigmatized in the church community. They need the faith community's support and nurture. Those set free from Satan's bondage need the seven hallmarks of growing in Christ: (1) a life born of the Spirit (John 3:5), (2) a life of love and unity (John 13:34). (3) a life of study (2 Tim 3:16, 17), (4) a life of prayer (Eph 6:18, (5) a life of fruit bearing (John 15:4), (6) a life of spiritual warfare (Eph 5:12, 13), and (7) a life of worship, witness, and hope (Acts 2:42–47) (Ministerial Association 2005:155–161).

Third, follow-up with holistic healing processes. Some people, because of tragic circumstances, have very fragile or multiple personalities, often arising from severe abuse in childhood or Satanic Ritual Abuse (SRA). For such people, holistic healing (inner healing, physical healing, and social healing) may take longer. Therefore, pastoral care after the deliverance should take that into consideration (Heibert, Shaw, and Tiénou 1999:3143).

Five Practices to Avoid that Can Block Deliverance

Unfortunately not all deliverance sessions are successful. Christ's disciples asked Jesus why they could not cast out the demon in a young boy (Matt 17:19). Christ's response suggests two reasons why a deliverance session could fail: (1) a lack of faith (Matt 17:20) and (2) the absence of prayer and fasting (Mark 9:29). Both reasons placed the responsibility on the disciples, and are also reasons for failure by present day deliverance teams.

But before addressing these two reasons in greater detail, I will briefly list a few other factors related to the demonization which can also lead to failure in a deliverance session. As mentioned earlier in this article (see Step 3 above), one of the first steps in a deliverance session is to receive the consent of the demonized person. Failure to receive consent could also block deliverance. In addition, the demonized person could have hidden sins that are too embarrassing to confess. The person could have a wrong concept of sin, or see exorcism as a quick fix.

Michael shares the story of a lady who expressed her preference for exorcism because it was fast and she "feels better right after" in contrast to attending counseling which she believed took too long and had no immediate effect (2014:1430-1439). Some demonized people believe the demons' lies when they tell the person that they are too powerful for God to overcome or they are not that evil if they have given the demonized person supernatural power to heal, for divination, or to levitate. Believing such lies keeps the demonized person under the demons' power and deliverance for such people is a challenge. Michael also shares another lady's story who refused to stop seeing a white witch because she considered her as someone who could save her life by casting good spells to help her (1446–1454). Other causes for failure could be when demonized people decide to test the deliverance team's spiritual alertness and to test if God really cares for them. In such case they will purposely hide some sins to see whether the team can discover them. They argue that "if God really cared he would expose the hidden sin or issue." This approach is used as a sign that the exorcism is genuine and will be effective (1454–1463). Most of the reasons listed above for failure in setting a person free should be addressed during the preparation of the person (see Step 4 above).

In addition to the above, I suggest five Scripture-inspired potential causes for failure in a deliverance session.

Cause # 1—Curiosity or Experimenting with New Approaches: Acts 19:13–17 reveals that as a custom in the apostles' time, there were some vagabond Jews going about pretending to be able to expel evil spirits, or to cure diseases by charms, incantations, etc. Today the word "vagabond" means they had no home, but properly translated, the word "vagabond" means wandering from place to place, practicing exorcism. Those exorcists had set formulas they used as an oath, and adjured the demons or compelled them to leave the possessed persons in the name of God.

Christ himself made reference to these practices in Matt 12:27 when he asked the Pharisees, "And if I by Beelzebub cast out demons, by whom do your children cast them out? Therefore they shall be your judges." Luke 9:49–50 shows that one of the vagabond exorcists had tried and even succeeded in creating a new formula of exorcism in Christ's name. When the disciples drew Christ's attention, saying "Teacher, we saw one casting out demons in your name; and we forbade him, because he follows not with us," Christ replied, "Forbid him not: for he that is not against us is for us."

It is also possible that the seven sons of Sceva likewise wanted to try this new exorcism formula using the name of Jesus as a possible powerful new charm. They probably knew that Jesus had expelled many evil spirits, and that it was in his name that Paul was working miracles. Unfortunately, theirs was a vain undertaking! They sadly learned that demons are cast out and Satan's power conquered only by the power of "divine faith" and that Satan's craft can only be known by the Spirit of God (Wesley 2014:84173–87180).

Cause #2—Triumphantism: It is important to learn from the counsel Christ gave his disciples when confronting their triumphantistic mentality as displayed in Luke 10:17: "And the seventy returned again with joy, saying, Lord, even the demons are subject unto us through your name." Christ said "Nevertheless in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20). Ellen White suggests that God's people are not to rejoice in the possession of power, lest they "lose sight of . . . dependence upon God" (1940:493). They must also be careful "lest self-sufficiency come in" causing them to work in their own strength, rather than in the spirit and strength of the Master (493).

Cause #3—Sensationalism or Using Magical Approaches: Acts 5:15 describes sick people being healed by Peter's shadow and in Acts 19:11, 12 the Ephesians experienced "signs and wonders" associated with healing by means of a handkerchiefs or aprons that had touched Paul. Although I believe that these strange practices can still happen today according to our

faith and God's will, were reflected in the ministry of Christ himself (Matt 9:20–22), and the promise was given that Christ's disciples would do even greater things (John 14:12), it is important to warn against a deliberate seeking after signs and wonders as key elements of a deliverance ministry.

Any sensational practice associated with healing and deliverance ministries such as magical tendencies (special words or right gestures) must be avoided in the deliverance process. It is not our words or actions that frees people but Christ's power through the Holy Spirit (Hieber, Shaw, and Tiénou 1999:3140). Pride and self should never be allowed to take credit for what only God can do.

Cause #4—Getting Information from Demons: There are theoretical controversies and diverse practices concerning dialoguing with Satan or demons (Job 1:7–12: Matt. 4:3–10: Mark 5:9–13). Bruce Bauer's article in this issue addresses this matter more fully, but from my own experience I once, out of curiosity and just for an experience, asked a demon his name. He ironically answered me, "Why do you want to know my name?" I did not know what to reply and instantly knew through a moment of spiritual insight that I had made a huge mistake.

I humbly confess that God could not use me to deliver that lady till today. That is the only case of a deliverance session that has challenged me to the point of losing faith that God could use me in delivering a person. In my 20 plus years of experience, that case is written with indelible ink. While preparing for this presentation, she wrote twice in September 2015 to my wife while we were in the United States to ask for prayer because the spirits are still bothering her at work, stopping her from going to work, and she is worried about losing her job.

I know it is important to have as much information as possible about the demons involved in a person in order to have a quick and successful deliverance session, but I believe strongly that God's people should not look to the demons for assistance in freeing people. Christ said in Luke 11:18 that, "If Satan also be divided against himself, how shall his kingdom stand?" God, Jesus and the Holy Spirit are all God's people need. God will provide, through the Holy Spirit, everything needed for the battle.

Cause #5—Using Practices that Could Hurt or Harm the Demonized: MacNutt, a Roman Catholic author, argues that the exorcist has to "bless and not harm the person suffering from demonic oppression" (1995:147). Christ came to set Satan's captives free. The deliverance team should never tie a demonized person with chains or ropes. Demons will often try to kill or hurt their victims. Mark 9:22 says that the demon cast the boy, "into the fire, and into the waters, to destroy him." I have learned to clear the area where the deliverance session is taking place of any metal, wood, or other object that could hurt the person. I also believe that the Holy Spirit can give us additional wisdom in this area.

Conclusions

In some parts of the world, the Seventh-day Adventist Church is losing members because most of its pastors have no clue how to conduct a practical deliverance ministry. Ellen White suggests that only Christ's method will bring true success in mission. She offers four steps in soul winning that were used by Christ: (1) the Savior mingled with people and showed that he desired their good; (2) He showed sympathy for people; (3) He ministered to their needs; and (4) He won their confidence. Then he urged them to follow him (1942:143).

Joe Kidder argues that thriving "congregations conduct everything they do from a sense of spirituality and care" (2011:107). He explains that every ministry of the Church should be meaningful and relevant (107). It is true the Seventh-day Adventist Church as a worldwide church has responded with the 28th Fundamental Belief to cultures beliefs and practices found in many parts of the world. But this response to date has been primarily focused on biblical and theological rationale with very little offered for practical ministry that will give members suggestions in ways to address demonization among members.

Herbert and his colleagues argue that if Christian missionaries teach Bible doctrines with their cultural biases, the people in the target culture will "reject Christianity as irrelevant or become Christians for other reasons and continue their old customs in secret" (1999:2133–2136). Unfortunately this is what is happening to Adventism in some parts of Africa. In French speaking West Africa where I am from, and where I have been working as a pastor for the past 20 years, many Adventists are still waiting for answers to their spiritual warfare questions. God has led in his church in Africa so this issue has not been totally unaddressed. However, because of strong prejudices within the Adventist Church towards deliverance ministries, some have become unwilling to minister in this area out of a very real fear of losing their employment with the church. Some have gone farther astray in practicing extreme, fanatical, and unbiblical approaches because of inadequate and official guidelines in how to conduct a practical deliverance ministry.

Ellen white challenges us to awake to spiritual realities in these terms:

If professing Christians were all sincere and earnest in their efforts to promote the glory of God, what a stir would be made in the enemy's ranks. Satan is earnest and sincere in his work. He does not want souls saved. He does not want his power upon them broken. Satan does not merely pretend. He is in earnest. He beholds Christ inviting souls to come to Him that they may have life, and he is earnest and zealous in his efforts to prevent them from accepting the invitation. He will leave no means untried to prevent them from leaving his ranks and standing in the ranks of Christ. Why

cannot the professed followers of Jesus do as much for Him as His enemies do against Him? Why not do all they can? Satan does all he can to keep souls from Christ. He was once an honored angel in heaven, and although he has lost his holiness, he has not lost his power. He exerts his power with terrible effect. He does not wait for his prey to come to him. He hunts for it. (1948:2:286)

Recommendations

In order to address the increasingly urgent need to answer Adventists in many cultures who are seeking counsel and guidelines that are biblical, rational, adequate and culturally relevant to their demonic harassment and possession cases I offer three recommendations:

- 1. The Biblical Research Institute should work on establishing and proposing an exorcism protocol for the *Minister's Manual*. This will help avoid extremes of fanaticism and other pitfalls.
- 2. A Seventh-day Adventist approach to deliverance ministry should be taught in all Seventh-day Adventist schools and seminaries where pastors are being trained.
- 3. The new edition of the *Seventh-day Adventist Church Manual* should explicitly mention deliverance ministries or ministries of deliverance.

Works Cited

- Bauer, Bruce L., and Boubakar Sanou. 2015. Cultural Considerations and Women's Ordination. *Andrews University Seminary Studies* 53, no. 1:175–182.
- Biblical Research Institute, General Conference of Seventh-day Adventists. 1983. "Spiritual Warfare" and "Deliverance Ministry" and Seventh-day Adventists. Accessed 10 July 2015. http://www.sdanet.org/atissue/warfare/.
- Chapman, David. 2014. The Believer's Deliverance Handbook, 7 Levels of Demonic Involvement & How to Minister Deliverance. Thatcher, AZ: TRU Publishing.
- Damsteegt, Gerard. 2005. When Is a Doctrine New Light? In *Here We Stand: Evaluating New Trends in the Church*, edited by Samuel Koranteng-Pipim, 123–132. Berrien Springs, MI: Adventists Affirm.
- Delgado, Daniel. 2013. *Deliverance: The Forgotten Ministry of the Church*. Third Day Missions. Kindle.
- DeMoss, S. Matthew, and J. Edward Miller. 2002/2009. Zondervan Dictionary of Bible and Theology Words. Grand Rapids, MI: Zondervan. Kindle.
- Donkor, Kwabena, ed. 2011. *The Church, Culture and Spirits, Adventism in Africa*. Hagerstown, MD: Review and Herald.
- Eckhardt, John. 2014. Deliverance and Spiritual Warfare Manual: A Comprehensive Guide to Living Free. Lake Mary, FL: Charisma House. Kindle.
- Glass, John. 1992. Beware of Deliverance Ministries. *Ministry Magazine* 65, no 8 (August): 11–13.

- Hiebert, Paul G., Daniel R. Shaw, and Tite Tiénou. 2012. *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*. Grand Rapids, MI: Baker Publishing Group. Kindle.
- Kidder, S. Joseph. 2011. *The Big Four: Secrets to a Thriving Church Family*. Hagerstown, MD: Review and Herald.
- Koranteng-Pipim, Samuel, ed. 2005. *Here We Stand: Evaluating New Trends in the Church*. Berrien Springs, MI: Adventist Affirm.
- _____. 1996. Receiving the Word: How New Approaches in Bible Impact Our Biblical Faith and Lifestyle. Berrien Springs, MI: Berean Books.
- Kraft, Charles H. 2015. The Evangelical's Guide to Spiritual Warfare: Practical Instruction and Scriptural Insights on Facing the Enemy. Grand Rapids, MI: Baker Publishing Group.
- ______. 2011. Defeating Dark Angels: Breaking Demonic Oppression in the Believer's life. Bloomington, MN: Chosen Books.
- The New Oxford American Dictionary. 2010. Oxford University Press. Kindle.
- Nyaundi, M.Nehemiah. 2007. The Challengeto "Growing in Christ" in Africa. October. Ministry Magazine. https://www.ministrymagazine.org/archive/2007/10/ the-challenge-to-growing-in-christ-in-africa. htm Archives/2007/October
- MacNutt, Francis. 2009. *Deliverance from Evil Spirits: A Practical Manual*. Grand Rapids, MI: Chosen Books.
- McDowell, Lyndon K. 1987. Demons and Deliverance. *Ministry Magazine* 60, no. 4 (April): 4–7.
- Carson, Michael. 2014. Exorcism: A Christian Manual. Kindle Edition.
- Ministerial Association, General Conference of Seventh-day Adventists. 2005. Seventh-day Adventists Believe: A Biblical Exposition of Fundamental Doctrines. Boise, ID: Pacific Press.
- Pilch, John. 1991. *Introducing the Cultural Context of the Old Testament*. New York: Paulist Press.
- Rand, William W. 2014. *Bible Dictionary: Exhaustive Comprehensive*. Harrington, DE: Delmarva Publications. Kindle.
- Scofield, C. I. 1917. Scofield's Commentary on the Whole Bible. 52001. Kindle.
- The Seventh-day Adventist Church Manual. 2010. Rev., 18th edition. Hagerstown, MD: Review and Herald.
- Toner, P. J. 1913. Exorcism. New York: Encyclopaedia Press.
- Torres, Louis R. 2013. Demons or Angels. Gaston, OR: Torres C. Ministries.
- Wesley, John. 2014. Complete Bible Commentary. Hargreaves Publishing. Kindle.
- White, Ellen G. 1911. The Acts of the Apostles. Mountain View, CA: Pacific Press
- ______. 1930. Messages to Young People. Nashville, TN: Southern Publishing Association.
- _____. 1940. The Desire of Ages. Mountain View, CA: Pacific Press.
- _____. 1942. *The Ministry of Healing*. Mountain View, CA: Pacific Press.
 - _____. 1945. Early Writings. Washington, DC: Review and Herald.
- ______. 1948 Testimonies for the Church, 10 Vols. Mountain View, CA: Pacific Press.
 - _____. 1949. *Temperance*. Mountain view, CA: Pacific Press.
- _____. 1950. The Great Controversy between Christ and Satan. Kindle.
- _____. 1952. *The Adventist Home*. Nashville, TN: Southern Publishing Association.

. 1956. The Sanctified Life. Washington, DC: Review and Herald.
. 1958. Patriarchs and Prophets. Mountain View, CA: Pacific Press.
. 1988. Lift Him Up. Washington, DC: Review and Herald.
. 2005. Christian Temperance and Bible Hygiene. New York: Teach Services.
. 2010. To Be Like Jesus. Ellen G. White Estate. 597, 695. Kindle.
2014 The Perfect Library 615–617 Kindle



Michée Badé has worked as a frontline missionary church planter for Adventist Frontier Missions since November 2006 in Kandi, northern Benin. He is from Cote d' Ivoire (Ivory Coast), married to Elmire and has three children: Marina (23 adopted), Eliora (10) and Elie-Dana (7). Michee will be joining the Doctor of Missiology program at Andrews University in 2016.

BRUCE L. BAUER

Should Dialoguing with Demons Be Used as an Approach to Setting People Free from Evil Spirits?

Many current practitioners in the area of setting people free from evil spirits practice and advocate the importance of dialoguing with demons when involved in a ministry of deliverance. Is this a practice that Seventh-day Adventists should use? What are the dangers involved? And if asking evil spirits questions in order to receive information during the deliverance session is dangerous and should not be used, what alternative methods can be used to ascertain why evil spirits have a hold on a person? These are the questions that this short article seeks to answer.

Current Practices Advocated by Many

The majority of current practitioners advocate commanding evil spirits in a person in the name of Jesus to reveal to them why they have a hold and a right to remain in the demonized person. Notice what several of them say:

Francis MacNutt, a well-known Catholic author of the book *Deliverance from Evil Spirits: A Practical Manual*, suggests that "if it is a great help to know when an evil spirit is present, it is even more useful to know the spirit's nature and identity" (1995:83). He goes on to say in a later chapter of the book that "while you can work by ordinary discernment—figuring out which spirits are present by talking to the demonized person or *by commanding the spirits to name themselves*—the ideal way (if you do not have the gift [of discernment] yourself is to have someone on the team discern (1) whether a spirit is present; (2) the identity of the spirit" (1995:155, emphasis mine).

MacNutt places less emphasis on commanding the spirits to name themselves than many others do. For example, an Adventist practitioner writing under the pen name Vaughn Allen says, "I asked, 'Demon, In the name of Jesus Christ, tell me who you are.' The answer came, 'My name is immaturity" (1993:45). Allen goes on to say that "demons do not like to tell their names. Only rarely do they reveal this information voluntarily. I believe that revealing their names weakens their power and influence. In several instances I have heard demonic voices say, "I don't want to tell my name because then I will have to leave" (1993:46).

Perhaps the best-known evangelical deliverance specialists is Charles Kraft. He wrote *Defeating Dark Angels: Breaking Demonic Oppression in the Believer's Life* in 1992 with an updated edition in 2011. He dedicates a complete chapter on the topic of "Getting Information from Demons." In 2015 he came out with *The Evangelical's Guide to Spiritual Warfare: Scriptural Insights and Practical Instruction on Facing the Enemy.* Both of these books place a heavy emphasis on commanding evil spirits in the name of Jesus to reveal (1) who they are, (2) when they entered the person, and (3) why they have a right to be in the person.

Kraft offers six reasons why it is helpful to get information from evil spirits in the process of setting people free.

- 1. Much information can be obtained that can be used against the demons.
- 2. The information received can speed up inner healing and lead to quicker deliverance. For example, if a demon reveals when and why they are in a person that helps the deliverance minister get to the root cause quicker.
- 3. Inner healing of the person requires more information than just knowing that a demon is present.
- 4. Forcing evil spirits to give information weakens them, making it easier to force them to leave their victim.
- 5. When the victim hears the demons confess their lies and how they have trapped the person it gives the person confidence that freedom is possible.
- 6. When the victim learns to recognize the demon's voice during the deliverance session it makes it easier for the person to recognize that same voice if the demon comes back later (1992:165–170).
- Kraft also mentions six cautions when getting information from evil spirits.
- 1. Don't trust what demons say without cross-checking.
- 2. Since evil spirits are lying spirits, it is important to command them in the name of Jesus to tell the truth.
- 3. Demons are also deceitful—they often tell half-truths in order to mislead.
- 4. Never let demons take control of a deliverance session.
- 5. One of the most common tactics demons use is to bluff and intimidate in order to keep control of their victims.

6. There is no magic formula that guarantees that you can get the information you want, so Kraft suggests that each practitioner experiment to find his or her best way (170–175).

To be fair to Kraft, it is important to note that he also recognizes that information on the why and when of demonization can be gained through the gift of discernment, prayer, listening to what God is saying concerning the situation, through experience, and common sense.

Michael Bradley offers detailed suggestions for casting out demons in a person. He advocates that the deliverance practitioner should "call up the head chief demon and command him to tell you what additional legal rights there may be that you are not aware of" (n.d.). He then goes on to suggest wording to use in such a situation.

In the name of Jesus Christ, I am now calling up the head chief demon who is still on the inside of John. Head demon, I now command you, in the name of Jesus Christ, to come forward right now and identify yourself by the function name that you are operating on with John. Come forward right now, in the name of Jesus Christ, and identify yourself by your function name and reveal yourself both to myself and to John.

Head demon, you are now standing before the throne of Jehovah God, and you cannot and will not tell a lie before Him. So again, in the name of Jesus Christ, I now command you to come forward and tell me what your function name is and what the other legal rights are that we are both aware of that is allowing you to continue to remain in John like you have been doing. In the name of Jesus Christ, tell me right now what your assignment is with this man. (Bradley n.d.)

These are a few examples of practitioners who advocate getting information from evil spirits to help the deliverance process. In the next section I will look at biblical examples of people who dialogued with Satan or evil spirits.

Biblical Examples of Dialoguing with Demons

There are a few biblical examples of individuals entering into dialog with Satan or evil spirits. In Mark 5:1–20 and in the parallel passage in Luke 8:26–39 Jesus' encounter with the Gerasene demoniac is recorded. Jesus commanded the demons to tell him who they were, and later he continued the conversation as the demons begged him not to send them out of the territory but to allow them to enter a nearby herd of pigs.

Also, at the beginning of Jesus' ministry and during the temptations in the wilderness he carried on at least a couple of conversations with the devil. When people ask me about these situations, my reply is that I am not Jesus. I do not know where my tipping point is, so I have decided to

draw a line and not allow evil spirits to speak through their victims, nor do I seek information from them.

Another reason why I have made that decision is that the devil and his evil angels are masters of deception and deceit. Notice how the devil twisted information to entice Eve to sin. The serpent asked, "Did God really say, 'You must not eat from any tree in the garden'?" (Gen 3:1). What God had said was that Adam and Eve were free to eat from any tree except the tree of the knowledge of good and evil (Gen 2:16, 17). The devil then went on to suggest that if Eve ate, she would not die, but rather that her eyes would be opened and she would become wise like God knowing good and evil (Gen 3:4, 5). We know that the devil and evil spirits are liars and are masters of deception and half-truths, so why would we want to depend on such a source for information to help people find freedom from them.

Types of Things Evil Spirits Say

Another reason why I am against dialoguing with evil spirits is the type of things that evil spirits say. They often threaten to harm the group ministering to the victim, or say things that further intimidate the victim to feel that no one or nothing can help them be free of the oppression they are suffering from. One spirit spoke through one of the victims I was ministering to saying, "You're really bugging me. Why don't you get out of here?" Why would a ministry team want to listen to such threats? I have found it better in such situations when the spirits begin speaking through their victim to just tell them, "In the name of Jesus Christ, be quiet!"

Another ploy of the spirits is to begin to reveal sins committed by members of the deliverance team in order to embarrass them and get them to quit the session. When I was in India a group of Spicer College students was conducting Bible classes on the University of Pune campus that is just down the road from Spicer. One Sabbath afternoon, one of the Bible students became demonized, so they placed him in a side room and began to minister to him. One by one they came out, heads down, embarrassed, because the evil spirits pointed out unconfessed sin in each of their lives.

The solution to this type of situation is (1) to be ready at all times to minister with no unconfessed sins; (2) do not allow the spirits to talk, accuse, threaten, or intimidate; and (3) if a member of the team is confronted with unconfessed sin, have that person pause, confess the sin, then get back to ministering freedom to the victim. Evil spirits are good at bluff and bluster. They will try to do anything to interfere with ministry that would set their victims free.

One other thing that evil spirits often say when they are allowed to speak through their victim is, "She belongs to me. You can't help her. She

is mine." Again, why would you want to allow things like that to be said? The solution when this happens is to simply say, "In the name of Jesus, be quiet!"

Other Dangers of Dialoguing with Demons

I believe one of the greatest dangers associated with interacting and talking with demons is that there is the very real danger that in the course of going back and forth in speaking with the demon the deliverance minister may have his or her curiosity aroused by something that is said and may then ask further questions that have nothing to do with setting the victim free.

Several years ago, Vaugh Allen, the Adventist practitioner visited my class here at Andrews University. We had quite a discussion on this point of whether or not it was safe to enter into dialog with demons. About 15 minutes later as he was sharing a story of how he had ministered to a woman in Florida, the spirits speaking through the woman mentioned something about the Bermuda Triangle. He then asked the spirits if there really was anything supernatural connected with the Bermuda Triangle. I pointed out to him that he had just illustrated my greatest concern about dialog—crossing the line, asking questions that have nothing to do with setting the person free. In such a case there really is not much difference in speaking to demons than in going to a séance.

Another danger of allowing evil spirits to talk through the victim is that the practitioner opens up the possibility that he or she could lose control of the session and allow the demons to take over and dominate the deliverance session. Demons will do whatever they think they can get away with to disrupt the session. Their goal is to hang on to their victim. So, if they are allowed to talk they will use that vehicle to spread confusion, insinuate that they are strong, that they are in control, or threaten and intimidate the deliverance team.

Alternative Methods for Getting Information

Instead of depending on demons to give useful information to help understand when and why evil spirits are harassing a person I recommend several alternative methods for getting information.

Prayer

Anyone who has been involved in a deliverance session realizes the importance of prayer. There are at least three specific types of prayer that I believe are important when seeking freedom for a victim of demonic oppression. Before beginning a deliverance session I often pray a prayer like this:

Father, as we meet today, in the name of Jesus Christ I command any evil spirit that is present in this room to leave.

I claim this place, this time, and these people for the Lord Jesus Christ.

Father, please send your Holy Spirit to give wisdom and discernment that we might be a blessing to _____.

Thank you for power and authority to minister in your name to release captives and bring healing.

We ask for protection in the name of our Savior Jesus Christ over everyone present, for our families, our friends, our work associates, our property, finances, our health and everything else connected with us. Thank you Father for your protection from any attack from the evil one.

If there are any evil spirits in this place, in the name of Jesus Christ we forbid them to interfere in what takes place here. Father, send angels excelling in strength to surround us with their protection.

I further forbid any spirit inside of ____ to cause any violence, throwing up, or other disturbing behavior.

Thank you, Father, for your power and authority to set people free. Amen. (Adapted from MacNutt 1995:285).

A second type of prayer is ongoing during the deliverance session. I and the other members of the team are constantly praying and asking God to give us wisdom, to give us discernment, to help us better understand the underlying reasons why the spirits have a hold on the person. Evil spirits infest people for a reason, and unless the root causes are dealt with, even if the name and power of Jesus Christ expels the spirits, they will often return.

Charles Kraft uses the analogy of rats and garbage. Let's say I am a very piggy person. When I work in the kitchen, I just leave the garbage in the sink and on the floor. When it becomes too much, I just shovel it out the back door. Such habits soon attract rats. Now I can get a gun and shoot the rats, but they can breed and multiply faster than I can kill them. The solution is to clean up the garbage, to take away their breeding grounds.

It is the same way for people who are harassed with evil spirits. We need to do more than just set them free in the name of Jesus Christ. We need to help them identify the spiritual garbage in their lives, then help them deal biblically with the sin in their lives so there are no reasons for the spirits to return. Therefore, prayer throughout the deliverance session is focused on seeking God's guidance in determining the underlying reasons for the demonization.

A third and final type of prayer that I use in connection with deliverance sessions is a prayer for cleansing at the conclusion of the session.

Lord Jesus, thank you for sharing with us your wonderful ministry of healing and freeing captives from the power of the evil one. Thank you

for the way you have healed people today. Please cleanse us from any sadness, negativity, or despair that might have affected us. If our ministry has tempted us in the areas of anger, impatience, or lust, cleanse us of those temptations and replace them with joy, love, and peace. If any evil spirits have attached themselves to us or oppress us in any way, I command them to depart in the name of Jesus Christ.

Come Holy Spirit, renew us and fill us with your power, your life, and your joy. Strengthen us where we are weak and cover us with your light. Fill us with life. Jesus, please send your holy angels to minister to us and our families, guard and protect us from all harm and accidents, and give us a safe trip home. Thank you for your protection and care. Amen. (Adapted from MacNutt 1995:285).

Discernment

Another alternative to seeking information from evil spirits is to depend on the gift of discernment. Usually among the members of a team involved in ministering freedom from evil spirits you will have at least one member whom God has gifted with discernment. The Holy Spirit gives knowledge and insight concerning the underlying reasons why and when evil spirits took up residence in the person. This type of information is helpful and can be used to encourage the person to confess sins of the past that have opened their life to demonic influences. I would much rather depend on information given by the Holy Spirit than to take at face value anything said by an evil spirit.

Questionnaire

One of the most useful tools I have found to better understand why a person is demonized is to use a questionnaire. There are various models in the literature dealing with setting people free. I have adapted one from a book, *The Healing Touch*, by Norma Dearing (2002:156–161).

The questionnaire asks a series of 22 questions concerning involvement with fortune-tellers, spiritualism, contact with the occult through various activities, use of sorcery or magic, devil worship, witchcraft, or suicide, the use of drugs, involvement with pornography, sexually deviant behaviors, or any relationship with an abortion. Again, this type of information can be used to help a person confess, forsake, and renounce any past involvements with activities that could give the evil one a foothold in their life.

In answer to the question, Should we engage in dialogue with demons? I personally have made a decision not to do it. I believe the dangers far outweigh the advantages of such practices. I would much rather depend on information gathered through a questionnaire and from information

given by the Holy Spirit than misinformation, lies, and threats from demonic sources.

Isaiah has some good advice: "Someone may say to you, 'Let's ask the mediums and those who consult the spirits of the dead. With their whisperings and mutterings, they will tell us what to do.' But shouldn't people ask God for guidance?" (Isaiah 8:19, 20a NLT)

Works Cited

Allen, Vaughn. 1993. Victory on the Battlefield. Brushton, NY: Teach Services.

Bradley, Michael. N.d. Deliverance System for Casting Out Demons on the Inside of a Person. Accessed 13 August 2015. http://www.bible-knowledge.com/deliverance-system-for-casting-out-demons/.

Dearing, Norma. 2002. *The Healing Touch*. Grand Rapids, MI: Baker Book House Company, Chosen Books.

Kraft, Charles. 2011. Defeating Dark Angels: Breaking Demonic Oppression in the Believer's Life. Ann Arbor, MI: Servant Publications. (Orig. pub. 1992.)

______. 2015. The Evangelical's Guide to Spiritual Warfare: Scriptural Insights and Practical Instruction on Facing the Enemy. Bloomington, MN: Chosen Books.

MacNutt, Francis. 1995. *Deliverance from Evil Spirits: A Practical Manual*. Grand Rapids, MI: Chosen Books.



Bruce Bauer worked as a missionary in Asia for 23 years and is currently professor of World Mission at the Seventh-day Adventist Theological Seminary at Andrews University and the editor of the *Journal of Adventist Mission Studies*.

ABNER DIZON AND MAILA DIZON

Power Encounters: A Biblical and Missiological Foundation for Understanding Demonization and Exorcism from an Adventist Perspective

Introduction

Christian writer C. S. Lewis once wrote: "There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is . . . to feel an excessive and unhealthy interest in them" cited in Best Practices, 2014 (1977:3). "There's a saying . . . 'The greatest strength the devil has is that nobody believes in him" (Engelhart 2014). A casual survey of peoples the world over reveals that most fall for one of two errors: Western culture tends to ignore the existence of demons while majority-world cultures seem dominated by a fear of demons. These opposing cultural tendencies seem to be found globally in Adventist contexts as well.

The Seventh-day Adventist Church was raised up by God to bring the everlasting gospel "to every nation, tribe, language, and people" (Rev 14:6 NIV). By the very nature of this mission, Adventists find themselves behind enemy lines in various cultural and historical contexts. In the process of bringing the gospel to people of other cultures, Adventists are often forced to engage in power encounters "against the spiritual forces of evil" (Eph 6:12 NIV). Power encounters refer to "the confrontation which takes place between a believer, as God's agent on earth," and demonic forces (Brant 1993:187).

Demonization in the Philippine Context

Maria and Her Preternatural Friend. Maria is a teenager who was applying to be our house maid. She told us that she has a preternatural friend who told her that he is one of the angels thrown out of heaven who wanted to return but could not. She described her friend as 18–20 feet tall,

visible only to her, who accompanies her wherever she goes. I asked her if her friend accompanied her inside our house. She said he was out by the lawn hovering over a mango tree. She said that he did not want to come inside our house.

Jolly, the Possessed. Jolly is a cheerful member of our Voice of Youth team. One evening, Jolly collapsed on the floor and began convulsing. Her friends restrained her because she tried to jump out of the window of the second floor of the house we were staying in. She had sharp, fiery eyes and spoke in a deep hoarse voice. The team gathered around her, sang and then prayed out loud. They coached her to say "Jesus." When Jolly called on the name of Jesus, her body relaxed and she became calm.

The Haunted House. The missionaries got back late in the afternoon from visiting the homes in an isolated barrio. As they prayed in the living room of the house they rented, they felt someone walking around them. One trainee felt someone blow air on his ear yet no one was there. At night, the trainees felt someone pushing down on their chest, trying to suffocate them. The house owner confided that faith healers used to rent the house. The trainees found and removed from the house amulets and images of saints. Then they dedicated the house, after which, things became normal throughout their stay.

The Charmed Army Sergeant. Sgt. Jose had joined a cult that gave amulets to its members. The amulet made him fearless and invincible. It enabled him to do heroic feats in battle. But it was also a magnet for small black preternatural beings. These black beings would even swing his hammock for him. One day, a pastor came to conduct an evangelistic meeting in the camp where Sgt. Jose was stationed. Whenever the pastor would preach the microphone wire would be pulled out from the amplifier; or the lights would go out. The speaker saw no one messing with the equipment, but Sgt. Jose could see black preternatural beings tugging at the microphone or pulling down the light switch. He said the black beings surrounded the tent where the pastor was preaching. But when the pastor would pray, Sgt. Jose said, they scattered like a ripple of water when a stone is thrown in a pool. Eventually, he was baptized with others from the camp and even though he could still see the black beings, they kept their distance from him.

These are just a few of the stories about the activities of demons that abound in the Philippine context. We are sure that Adventists from majority-world cultures of Asia, Africa, Latin America, the Middle East, and Eastern Europe can offer stories of similar incidents in their respective countries. They can equally attest to the difficulty of not knowing what to do when faced with the reality of the presence and activities of demons.

This paper offers a biblical and missiological foundation for understanding demonization and the casting out of demons.

Biblical Foundation

Angels. In the beginning, God created beings that are of a higher order than human beings (Ps 8:5). They were created to serve God (Rev 5:11; Heb 1:14) and assist him in his governance of the universe. Though they are spirits, they sometimes appear in human form (Gen 18:1–33; Gen 19:1–38; Heb 13:2). They are depicted in the Bible as having superior strength to human beings (Ps 103:20). In Hebrew these spirit beings are called *mal'âk*, (i.e., a messenger), in Greek they are called *aggelos*, which is translated in the English Bible as "angel" or "angels."

Rebellious Angels. One of the created spirit beings, a covering cherub named Lucifer (Isa 14:12–14; Ezek 28:12–18), aspired to the throne of God and led a rebellion in heaven. With him were one third of the angels whom he deceived. There was war in heaven and the rebellious angels were defeated and thrown out of heaven (Rev 12:4–9). Lucifer "introduced the spirit of rebellion into this world when he led Adam and Eve into sin" (28 Fundamentals 2013). This archenemy of God is called *Satan* in the NT (Luke 10:18), meaning, "the accuser" (Strong 1890) or *Devil* (Rev 12:9). All people are now "involved in a great controversy between Christ and Satan regarding God's character, law, and sovereignty over the entire universe (28 Fundamentals 2013). Since the war in heaven the earth has become the arena for the activities of Satan and his associate spirit beings, "a spectacle to the whole universe, to angels as well as to men" (1 Cor 4:9 NIV).

Old Testament Demonology. Demons are seldom referred to in the OT. Teachings about demons (demonology) in the OT are not as explicit or as clear as in the NT (Rodriguez 1998). This is in spite of the fact that the knowledge about "evil spiritual beings" was well-engrained "in Jewish thinking long before Jesus began casting out demons in first-century Palestine" (The Revell Bible Dictionary [RBD] 1990:289, s.v. "demon"). A quick search in the E-Sword electronic Bible for verses that had the words "angel/angels" and "demon/demons" showed the following results (for KJV and NIV): "angel" had 95, "angels" had 13, "demon" had 0, and "demons" had 2. The only two passages containing the words "demons" are in Deut 32:17 and Ps 106:36, 37 which speak of child sacrifices as part of demon worship. In 2 Kgs 17:16–17, it mentions that the Israelites forsook God, went into idolatry, began sacrificing "their sons and daughters in the fire," "practiced divination and sorcery and sold themselves to do evil in the eyes of the Lord, provoking him to anger" (NIV). This, in spite of the explicit command of God against divination and spiritism (Deut 18:10–12; Isa 8:19). From these two passages it can be deduced that OT demonology is closely related to its more explicit teaching against idolatry. In fact, these and other related passages indicate that "evil spirits lie behind occult practices, such as spiritism, which the Bible condemns" (RBD 1990:289,

s.v. "demon"). Interestingly, spirit beings consulted by a necromancer in Old Testament times are called "'elohim' ('gods, divine beings')" although "they can be recognized as demonic powers because of their association with the dead" (Rodreguez 1998). When King Saul asked the witch at Endor: "What do you see?" The woman answered: "I saw gods [elohim] ascending out of the earth" (1 Sam 28:13 KJV), suggesting again that the activity of consulting with evil spirits is a form of idolatry (Isa 8:19).

New Testament Demonology. The NT gives us a clearer picture of demonic beings. In the Gospel accounts, demons function "as living beings with the ability to speak, hear, think, feel, and act" (RBD 1990:289, s.v. "demon"; see also Matt 8:31; 17:18; Mark 1:34; 5:12; Luke 8:32; 10:17). Matthew and Luke describe evil spirits as invisible, incorporeal beings (Matt 8:16; Luke 10:17, 20). They apparently have a form of hierarchy (Eph 6:10–12). They possess superhuman intelligence. Demons are "unhesitatingly hostile to human beings" (RBD 1990:289, s.v. "demon"). Their main object is to oppose and thwart God's purposes by tempting, harassing, and possessing people. They can cause diseases, such as, blindness (Matt 12:22), insanity (Luke 8:26–36), dumbness (Matt 9:32, 33), madness (Mark 5:2–20; Luke 8:27–39) and suicidal mania (Mark 9:22) (Bryant 1967:131). In fact, because Jesus came "to destroy the devil's work" (1 John 3:8 NIV), wherever he found demon-possession, Jesus "drove the demons out and delivered the person from his or her suffering" (RBD 1990:289, s.v. "demon").

Exorcism in the Bible. The only reference to exorcism in the Bible is found in Acts 19:13 (NIV). This is a reference to traveling Jewish exorcists, such as the seven sons of the Jewish chief priest Sceva in Ephesus, who unsuccessfully "tried to invoke the name of the Lord Jesus over those who were demon-possessed" (vv. 13-14). Exorcism, before, during, and after the time of Jesus is known as "the expelling of demons by means of magic charms, spells, and incantations" (Bryant 1967:165). In surrounding countries such as Mesopotamia and Egypt, "charms and incantations were commonly used to help persons possessed or oppressed by evil spirits" (RBD 1990:358, s.v. "exorcise"). The practice of exorcism before, during, and after Jesus' time often involved the use of "magic spells" which "featured a special word or phrase thought to be especially powerful" (RBD 1990:358, s.v. "exorcise"). Thus, we find the above-referenced Jewish exorcists (which literally means, "one that binds by an oath or spell" or a "conjurer") (Strong 1890) trying to use the name of Jesus as a magic spell and ending up being beaten up by the demon-possessed man (Acts 19:13–16; cf. Matt 12:27).

It is interesting to note that Jesus did not use any of the techniques commonly used by exorcists in his time. In fact, "the Bible does not use the term exorcism to describe Jesus' ministry of casting out demons"

because He "used no magic and spoke no incantations" (*RBD* 1990:358, s.v. "exorcise"). Instead, Jesus simply commanded evil spirits to leave the demon-possessed persons and the demons obeyed (Matt 8:16; 5:8). Later, Jesus also gave his disciples the authority to cast out evil spirits (Matt 10:8, Mark 3:14–15; 16:17; Luke 9:1). They "exercised this authority simply by commanding the spirits in Jesus' name" (*RBD* 1990:358, s.v. "exorcise"; Acts 16:18; cf. Matt 28:18–20). This is in contrast to exorcisms done with "demoniacal help" or "in the name of Jesus" but "without saving faith in Him" (*RBD* 1990:358, s.v. "exorcise"; Matt 12:27; 7:22).

Missiological Foundation

Adventists are often unprepared to deal with people who are in various levels of demonization. Missionaries and pastors often do not have any training to deal with the demonized. Add to this the tendency among Western missionaries (the expressed trainers and role models of Adventist mission and ministry) to ignore the reality of the spirit world when ministering cross-culturally. It is understandable why many Adventists are unprepared to biblically and spiritually respond to the reality and activities of demonization in their various cultural contexts.

There are three reasons why Adventists avoid reflecting on and dealing with the demonized in theological discussions as well as missionary and ministerial preparation.

First, Adventists are reluctant to be identified with Pentecostals and Charismatics. Being involved with the supernatural verges on deliverance ministries which used to be the exclusive domain of the Pentecostal movement (Love 1996:194). Ellen White has warned Adventists to avoid the spurious works of signs and wonders that will be prevalent in the last days:

The way in which Christ worked was to preach the Word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way, for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles, because spurious works of healing, claiming to be divine, will be wrought. (1958:54)

Second, the Adventist Church is careful not to encourage fanaticism and sensationalism. From time to time, fanatical movements have brought grief and setbacks to the Seventh-day Adventist Church. Ellen White has repeatedly warned against such sensational activities.

I was shown that . . . the . . . spirit of fanaticism . . . is ever seeking entrance into the remnant church. . . . The work of declaring persons possessed of the devil, and then praying with them and pretending to cast out the evil

spirits, is fanaticism which will bring into disrepute any church which sanctions such work. (1980:378)

She warns the Church to be on guard against fanatical "demonstrations" that "would bring a stain upon" the name *Seventh-day Adventists* and "destroy the confidence of the people in the message of truth" which we must bear to the world (White 1980:378).

Third, the Adventist Church is strongly affected by the Western worldview. This Western worldview, according to Wonsuk Ma, "collapses the world of angels, demons and miracles into a two-tiered worldview, the supernatural and the natural worlds" (see figure 1). Consequently, such a worldview produces a theology that "naturally ignores or 'demythologizes' the supernatural" (2007:22). Just like other Western churches, Adventists in the majority-world cultures of Africa, Asia, Eastern Europe, Latin America and the Middle East, have received a "sanitized version of Christianity" (22), which included little discussion of angels, demons, demonization, healing, and miracles. In fact, most of the time, these things have been deliberately avoided in Adventist theological reflection.

Dimensions of Worldview

CONCEPTS OF REALITY IN ANIMISTIC & WESTERN WORLDVIEWS

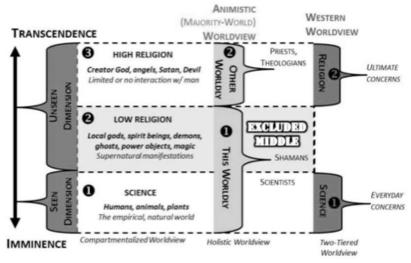


Figure 1.

Adapted from Hiebert, 1982, p. 40-43

Importance of Power Encounters

However, "encounters with witchcraft, spiritism, and demon possession" (Hiebert 2000:163) make it difficult for Adventist missionaries and pastors to deny the realities of the spirit world. In Asia, for instance, a region where "the underlying religiosity . . . is animism" (J. MA 2007:5), it is crucial to have "a visible, practical demonstration that Jesus . . . is more powerful than the false gods or spirits worshipped or feared by the members of a given . . . people group" (Hesselgrave 2005:176). In other words, it is not enough to speak of a Christ who has power to save from sin. We need to demonstrate his past, present, and future power to heal and deliver from physical and spiritual bondage. The phrase "Jesus is Lord" should mean more than just the "Lord of the individual convert's world view, standards and relationships" but also "Lord of the . . . principalities and powers (1 Pet. 3:22)" (Willowbank Report 2009:518). There is often a need for "a confrontation demonstrating that Jesus's power is superior to that of the old gods" (Ott, Strauss, and Tennent 2010:254). There is a need, not only to teach the "reality and hostility of demonic powers" but also to proclaim, in word and deed, the supremacy, authority, and power of Jesus Christ over and against magic, voodoo, the curses, evil eye, and of evil spirits (Willowbank Report 2009:519).

Kraft feels that "a knowledge-truth brand of Christianity that pays little if any attention to power encounters" is inadequate to deal with "people who have grown up in spirit-oriented societies" (Kraft 2009:450). He complains that while missionaries are strong on the truth and commitment encounter approaches, most are not addressing the issues of power.

We encounter allegiances to other gods and spirits with the challenge of commitment to Jesus Christ. But when the people need healing, or seek fertility, or when there isn't enough rain or there are floods, too often our answer is the hospital, the school and modern agriculture. We provide secular answers to what to them (and the Bible) are basically spiritual issues. (Kraft 2009:450)

Hiebert explains the effect of Western Christianity on converts from a folk religious background. He writes:

"Because the Western world no longer provides explanations for questions on the middle level, many Western missionaries have no answers within their Christian worldview [see figure 2]. What is a Christian theology of ancestors, of animals and plants, of local spirits and spirit possession, and of principalities, powers, and rulers of the darkness of this world (Eph. 6:12)? . . . Given no answer, they return to the diviner who gives definite answers, for these are the problems that loom large in their everyday life" (Hiebert 2009:413).

Dimensions of Worldview

CONCEPTS OF REALITY IN BIBLICAL, ANIMISTIC & WESTERN WORLDVIEWS

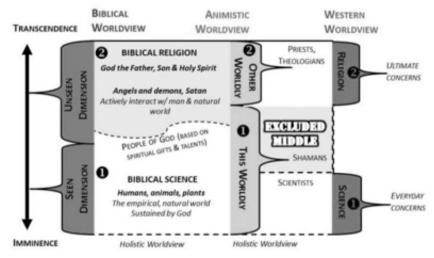


Figure 2.

Kraft (2009:450) reminds us that confronting "Satan's counterfeit power with God's power" is the "the missing element" in many mission contexts. He goes on to say that "truth and commitment alone won't do" (450). He suggests that in order "to succeed in our world mission" we should not merely deal with truth and commitment issues, but also with power issues (450). He advocates three biblical encounters in mission: truth encounter, commitment encounter, and power encounter (447). As Love points out, a "power encounter certainly is not *the* key to the kingdom . . . but it is an essential key to unlocking doors" (2005:209).

Kraft shows that the worldview of Western peoples (i.e., Americans and other North Atlantic peoples) is naturalistic while the worldview of non-western peoples is supernaturalistic (i.e., it usually revolves around the activities of supernatural beings) (1990:27).

Kinds of Demonic Activity

There are five kinds of demonic activity, namely possession, oppression or subjection, harassment, influence, and temptation.

1. *Demon Possession*. This refers to the condition in which demons control the "human neurology and physiology" that is, "an individual's higher centers, central nervous system, individual organs of the body, etc." (Biblical Research Institute [BRI] 1983: part II. B). A demon possessed person is totally under demonic control as a consequence of giving up his or

her personality, character, and will to the demons (Henry 1986:88). This will be described in detail later.

- 2. Demonic Attack or Harassment. Whereas demon possession is experienced by relatively few individuals, the external physical attacks or harassment brought on by Satan and his hosts is a universal experience (BRI 1983: part II. B). Demonic harassment may include some physical and emotional illnesses and symptoms. It may also come in the form of opposition from others particularly as one seeks to be obedient to God. In fact, Ripken and Nelson observe that "persecution, at its core, is essentially a form of spiritual warfare that is completely evil in its origin and power" (2012:452). Job's experiences illustrates this type of demonic activity (Job 1:6–22; 2:1–13; 42:7–17). The good news is that even in the midst of demonic attacks, God is sovereign. "Job's story shows that the victory of spiritual warfare does not depend on exemption from sufferings or protection from satanic attacks, but on the gaining of the human heart" (Luc 2012:72).
- 3. Demonic Subjection or Bondage. Demon possession is very extreme and relatively rare; demon subjection or bondage is more common. The unconverted heart finds itself in this situation. The marks of a person who is under demonic subjection or bondage are less extreme than for those who are demon possessed. They include "non-receptivity to divine things, religious doubt, ineptness for true knowledge of sin, inability to concentrate in Bible reading and prayer, persistent lack of peace, inner unrest, temper bursts, blasphemy, depression, and suicidal thoughts. With these is joined various compulsions toward drunkenness, sexual immorality, falsehood, theft, smoking, and drugs" (Montgomery, quoted in Henry 1986:88).

Cain exemplifies someone who was in bondage to Satan. In Gen 4, where "the first use of the word 'sin' in the Bible" is found, God warns Cain "not to give in to his anger, which eventually leads to murder" (Luc 2012:72). Unfortunately, Cain did not heed God's call to seek help from God even though at the beginning his heart was capable of resisting sin. A similar case is found in one of the letters of Ellen White. She writes to a man whose wife "has followed the impulses of her own unconsecrated heart until Satan has almost complete control of her" (1989:76). She goes on to say that "unless there is a change . . . this lower nature in the wife, controlled by a will as strong as steel, will bring down the strong will of the husband to her own low level. . . . In this case it is not the woman whom Brother D is dealing with, but a desperate, satanic spirit" (76).

4. Demonic Influence. Henry observes that "believers often find it difficult to imagine that Satan could possibly have any power or influence in their lives" (1986:88). But this is not necessarily true. Consider the experience of Peter. In Matt 16:15–20, the Lord Jesus blesses Peter because of the revelation he received from God regarding Jesus' divine identity. Yet a

couple of verses later, Jesus rebukes Peter saying, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men" (Matt 16:23 NIV). In other words, Satan can influence even believers to say or do things that are contrary to what God wants them to do. "Man is naturally inclined to follow Satan's suggestions, and he cannot successfully resist so terrible a foe unless Christ, the mighty Conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan" (White 1948:341).

5. Demonic Temptation. This is "the lowest level of demonic or satanic activity which is common to the unbeliever, the believer, and to Jesus Christ while He was here in earth" (Henry 1986:90). Jesus was tempted by Satan in every way yet he did not commit sin (Heb 4:15). No one can escape temptation. Whether one is a believer or an unbeliever, Satan and his demons will actively seek to tempt people to sin. In the area of demonic temptation, however, demons do not usually come openly as a demon. To effectively tempt people, Satan uses other people. Satan "is too cunning to come openly, boldly, with his temptations; for then the drowsy energies of the Christian would arouse, and he would rely upon the strong and mighty Deliverer. But he comes in unperceived, and works in disguise through the children of disobedience who profess godliness" (White 1948:341).

What makes Satanic temptation subtle is that the devil frequently uses very normal and very natural "everyday concerns" and then distorts their importance in such a way that "natural appetites become unnatural obsessions" (Henry 1986:90). The result is the severing of a person's saving relationship with God and the thwarting of God's purposes in that person's life. Two things factor in the success of demonic temptation: "the fleshly nature within, and the corrupted world around" (Mallory, quoted in Henry 1986:90).

Symptoms of Demon Possession or Attack

The symptoms of demon possession are "very extreme and quite rare" (Henry 1986:88). In fact, demon possession is experienced by "a comparatively much smaller group of human beings" (BRI 1983: part II. B). Henry lists the following characteristics: (1) *Personality Changes*: intelligence, moral character, demeanor, appearance, etc.; (2) *Physical Changes*: preternatural strength, epileptic convulsions, foaming, catatonic symptoms, falling, clouding of consciousness, anaesthesia to pain, changed voice; (3) *Mental Changes*: glossolalia, understanding unknown languages, preternatural knowledge, psychic and occult powers, clairvoyance, telepathy and prediction; and (4) *Spiritual Changes*: reaction to and fear of Christ, blasphemy, and impact on prayer life (1986:77, 78).

Dealing with the Demon Possessed

Based on a study of the Bible, the Spirit of Prophecy, as well as the collective experience of missionary leaders and field missionaries, we offer the following advice on dealing with demon possession and the demon possessed.

- 1. Know Your Position in Jesus. Realize that "the ability to expel demons is not related to any spiritual gift" (Brant 1993:185). It is related with your position in Christ and his authority over evil spirits (Eph 1:19–21; 2:4–6; Henry 1986:87). "The ultimate victory in spiritual warfare is our position of being in Christ. He is the one who conquered Satan" (Rankin 2012:293). Christ's authority is behind you, enabling you to be his disciple (Matt 28:18–20; Mark 16:17; Luke 9:1; 11:20).
- 2. Do Not Seek Out Demons. Do not actively seek out opportunities to cast out demons, but when confronted with demonized people in your ministry, do not hesitate to respond (Acts 16:16–18). Ellen White gives some sobering advice. "We are none of us to seek to cast out devils, lest we ourselves be cast out" (1990:323).
- 3. Engage in Team Ministry. While there will be times or incidents when an individual may have to deal with such encounters alone, we strongly advise that setting people free from evil spirits should be a team ministry (Mark 6:7; Luke 10:1). Christ sent his disciples out to minister two by two. We encourage you to bring at least one other person with you who also has a strong relationship with the Lord.
- 4. Search Your Heart. Those who find themselves dealing with demon possessed people need to realize that they can only do this by the grace of God. It is important to examine your heart to see if there is any unconfessed sin, any desire for self-exaltation, pride, or any gap in your spiritual armor through which the devil can attack you (Eph 6:10–19; 1 Tim 3:6; 1 Cor 12:7). If necessary, engage in prayer and fasting to be sure that there is no barrier between you and God (Matt 17:21; Mark 9:29).
- 5. Be Spiritually Strong. Have you noticed that the Pauline epistles do not seem too concerned with demon possessions? Paul seemed more concerned with making sure his converts are spiritually strong and walking in the truth. That is because "Christ is our armor and protection," "our security against Satan's temptation and deceit" (Rankin 2012:294). Paul's letter to the Ephesian about the armor of God (6:10–18) actually "highlights the key to gaining victory in spiritual warfare" (294) and highlights the importance of the spiritual disciplines (prayer, Bible reading, meditation, fasting, confession, obedience, surrender, etc.) in the life and ministry of anyone who has to deal with demonization (Rom 13:12–14).

- 6. Lead the Victim to Jesus. Deliverance from demon possession is more than just casting out demons. It is important to help the person find deliverance from his or her bondage to sin through a new birth experience. Urge the person to confess Jesus as personal Lord and Savior. Teach the person how to pray in the name and authority of Jesus and how to resist the devil (Jas 4:7–10). The victim should be surrounded by loving Adventists who have a strong relationship with the Lord and who are aware of the power of Jesus in case there is a relapse (Luke 11:24–26). "The only way for such poor souls to overcome Satan, is to discern between pure Bible truth and fables. As they acknowledge the claims of truth, they place themselves where they can be helped" (White 1948:343). "Entreat those who have . . . a religious experience, and . . . faith in the promises of God, to plead with the mighty Deliverer in their behalf" (343).
- 7. Pray Fervently. Focus on God in Jesus instead of on the devil. Instead of conversing with or listening to the demon, talk to God and implore him to drive out the demon (Jas 4:7–10; Mark 9:29). "Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before His strength and majesty. At the sound of fervent prayer, Satan's whole host trembles" (White 1948:345). "Satan will reinforce his evil angels who have controlled these persons; but if the saints of God with deep humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back and his power broken from off the afflicted ones (343).
- 8. Avoid Ritualizing It. Traditional exorcisms follow rituals to cast out demons. They sing or chant, read power words, use holy water and holy objects, adjure the evil spirit to identify themselves and then one by one cast them out by name. "A ritualistic approach to overcoming demons seems to have [an] inherent weakness of playing the devil's game by the devil's rules. . . . The Christian's authority does not spring from a manipulation of them . . . but from the very fountain of all authority. To depend on ritual for the exercise of power is to depend on magic. It undermines dependence on God" (Henry 1986:86).
- 9. *Give God the Glory*. If incidents of deliverance from demon possession are recounted publicly, "great care must be taken to give all the credit and glory to Christ, at whose name the demonic world trembles" (Brant 1993:186; Acts 14:15; 15:12).

Ellen White offers the best advice for those who are faced with a power encounter. She says, "Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer today. . . . Cast yourself at His feet with the cry, 'Lord, I believe; help Thou mine unbelief" (White 1940:429). You can never perish while you do this—never.

Works Cited

- 28 Fundamental Beliefs of the Seventh-day Adventists. 2013. Accessed 5 May 2014. www.adventist.org.
- Biblical Research Institute (BRI). 1983. "Spiritual Warfare" and "Deliverance Ministry" and Seventh-day Adventists. Accessed 2 April 2014. http://www.sdanet.org/atissue/warfare/bri.htm.
- Brant, Howard. 1993. Power Encounter: Toward a SIM Position. *International Journal of Frontier Mission* 10, no. 4 (October): 185–192.
- Bryant, T. Alton, ed. 1967. *The New Compact Bible Dictionary*. Grand Rapids, MI: Zondervan.
- Engelhart, Katie. 2014. Exorcism Is Back! (Salon Media Group). May 5. Accessed 6
 May 2014. http://www.salon.com/2014/05/04/exorcism_is_back_meet_the
 _mavericks_who_will_teach_you_how_to_cure_demonic_possession/.
- Henry, Rodney L. 1986. Filipino Spirit World. Mandaluyong City, Philippines: OMF Literature.
- Hesselgrave, David J. 2005. Paradigms in Conflict: Ten Key Questions in Christian Missions Today. Grand Rapids, MI: Kregel.
- Hiebert, Paul. G. 2000. Spiritual Warfare and Worldview. In Global Missiology: The Iguassu Dialogue, ed. W. D. Taylor, 163–177. Grand Rapids, MI: Baker Academic.
- Hiebert, Paul. G. 2009. The Flaw of the Excluded Middle. In *Perspectives on the World Christian Movement: A Reader*, 4th ed., ed. R. D. Winter and S. C. Hawthorne, 407–414. Pasadena, CA: William Carey.
- Kraft, Charles. H. 1990. *Christianity With Power*. Mandaluyong, Metro Manila: OMF Literature.
- ______. 2009. Three Encounters in Christian Witness. In *Perspectives in the World Christian Movement: A Reader*. 4th ed., ed. R. D. Winter and S. C. Hawthorne, 445–450. Pasadena, CA: William Carey.
- Lewis, C. S. 1977. The Screwtape Letters. New York: MacMillian Publishing.
- Love, Rick. 1996). Power Encounter Among Folk Muslims: An Essential Key of the Kingdom. *International Journal of Frontier Missions* 13, no. 4 (October–December): 193–195.
- ______. 2005. Power Encounter Among Folk Muslims. In *Encountering the World of Islam*, ed. K. E. Swartley, 209–215. Atlanta, GA: Authentic Media.
- Luc, Alex. 2012. The Kingdom of God and His Mission. In *Discovering the Mission of God: Best Missional Practices for the 21st Century*, ed. Mike Barnett, 70–81. Downers Grove, IL: InterVarsity Press.
- Ma, Jaeson. 2007. *The Growth of Christianity in Asia*. Accessed 21 July 2011. http://www.redcliffe.org/uploads/documents/the_growth_of_christianity_in _asia_16.pdf.
- Ma, Wansuk. 2007. In Jesus' Name! Power Encounter from an Asian Pentecostal Perspective. In *Principalities and Powers: Reflections in the Asian Context*, ed. Violeta Bautista, 21–40. Mandaluyong City, Philippines: OMF Literature and Asian Theological Seminary.

Rankin, Jerry. 2012. Spiritual Warfare and the Mission of God. In *Discovering the Mission of God: Best Missional Practices for the 21st Century*, ed. Mike Barnett, 284–295. Downers Grove, IL: InterVarsity Press.

The Revell Bible Dictionary. 1990. Old Tappan, NJ: Revell Company.

Ripken, Nik, and Kurt Nelson. 2012. Biblical Lessons from the Persecuted Church. In *Discovering the Mission of God: Best Missional Practices for the 21st Century*, ed. Mike Barnett, 448–463. Downer's Grove, IL: InterVarsity Press.

Rodriguez, Angel M. 1998. Old Testament Demonology. June. *Ministry*. Accessed 15 May 2014. https://www.ministrymagazine.org/archive/1998/06/old -testament-demonology.

Strong, James. 1890. G1845 s.v. Exorkistēs. *Strong's Hebrew and Greek Dictionaries*. E-Sword Version 8.0.6. Accessed 21 May 2014. http://www.e-sword.net/.

_____. 1890. G4567 s.v. Satanas. Strong's Hebrew and Greek Dictionaries. E-Sword Version 8.0.6. Accessed 21 May 2014. http://www.e-sword.net/.

White, Ellen G. 1940. The Desire of Ages. Mountain View, CA: Pacific Press.

. 1948. Testimonies for the Church. Vol. 1. Mountain View, CA: Pacific Press. . 1958. Selected Messages. Book 2. Washington, DC: Review and Herald.

. 1980. Selected Messages. Book 3. Washington, DC: Review and Herald.

__. 1989. *Testimonies on Sexual Behavior, Adultery and Divorce*. Silver Spring, MD: Ellen G. White Estate.

___. 1990. Manuscript Releases. Vol. 13. In Ellen G. White Writings: Comprehensive Research Edition 2008. Silver Spring, MD: Ellen G. White Estate.



Abner P. Dizon served with Philippine Frontier Missions (as founding Executive Director and later as Research & Training Director) for a total of 22 years. Abner currently serves as Assistant Professor of Missions and Islamic Studies at the Theological Seminary in the Adventist International Institute of Advanced Studies (AIIAS). He has a Doctor of Missiology degree from Philippine Christian University.



Maila Tina Dizon is co-founder of Philippine Frontier Missions (PFM) and served in various capacities as its Assistant Director, Treasurer, Corporate Secretary, and Executive Director, for a total of 21 years. She has an M.A. in Ministry-Intercultural Studies (emphasis in Islamic Studies) from the Adventist International Institute of Advanced Studies (AIIAS). She is currently pursuing a Doctor of Missiology degree at Andrews University.

CONRAD VINE

Lessons from the Demoniac of Mark 5

The Storm on the Lake

Editor's Note: This presentation was given as the Sabbath sermon during the Spiritual Warfare and the Occult in Scripture, History, and Contemporary Society Conference.

The deliverance of the demoniac begins in Mark 4:35. At the end of a long day of teaching, Jesus and the disciples got into a boat to cross to the eastern shores of Galilee—the region of the Decapolis, Gentile territory, pagan territory. Galilee was a beautiful yet dangerous lake. To the west was a plain, to the east high cliffs, and to the north was snowy Mt. Hermon. The Sea of Galilee itself is 700 feet below sea level. Air masses slide off the surrounding snowy heights and roar across the sea, warm air mixes with cold air, turning Galilee from an idyllic calm to a foaming cauldron. And in the narrative, a huge storm arises on the lake (v. 37).

Yet, the only place Mark records Jesus asleep is in the storm, demonstrating his complete trust in God! The disciples however are terrified, they wake him up and in tones of rebuke demand, "Teacher, don't you care if we drown?" (v. 38).

Are we better than they? When the storms of life crash around us, we often accuse God of doing nothing, of being asleep at His post. Psalm 121:3, 4 reminds us that he does care, that he never fails us. He calls us to trust him, to wait on him, to let him be the Lord of our fears.

Arising from his sleep, Jesus calmed the storm with his word. There were no incantations, sacrifices or prayers, for nature is subject to Jesus, just as it was at creation. Yet, this is no ordinary storm. Jesus "rebuked" the wind—the word used by Mark for confronting demonic forces (e.g., 1:25; 3:12). Jesus speaks with a 2nd person singular imperative rather than with an iussive subjunctive, that is "you—be still!" The storm is of demonic origin. Jesus is moving from Israel into pagan territory, and the

demonic forces that control these areas are seeking to prevent his arrival. He had delivered victims of demonic control in Israel, and the concern is that he might do the same in the Decapolis.

While the disciples were afraid for their lives in the storm, now they are terrified by the presence of the supernatural (vv. 40–41). They, like many today, are better able to handle the possibility of their own deaths than the presence of God in their midst. Furthermore, according to Ps 107:23–32, only YHWH, the LORD of heaven and earth, has the power to still the seas, so the disciples ask themselves, "Who then is this, that even the wind and the waves obey Him?" Who indeed is he? And as they step ashore from the boat, this question is in their hearts. Who is Jesus? Is He really God, God with us, the Lord of heaven and earth? The answer will come very soon!

The Storm in the Man

In Mark 5:1–5, Jesus, who has just calmed a violent storm at sea, now meets a man with an equally violent storm within him. Remember that Jesus is now in the Decapolis, Gentile territory, pagan territory, and a man rushes to meet him from among the tombs. The description of the demoniac is one of the most pitiful and wretched of anyone in Scripture. The description is raw and brutal, a picture of despair.

People have tried to subdue him (v. 4), the word used for subduing a wild beast (Jas 3:7), yet even chains could not restrain him. Without control of his mind, he is inhabited, possessed, and oppressed by demons. Without rest, without sleep, day and night he wanders by himself in the mountains, howling and crying out in his despair. Without peace of mind, he uses rocks to beat himself. His body is battered, adorned with scars, scabs, bruises, open wounds, dirt and dried blood. He is filthy and unkempt, a terror to himself and to others. Without friend or family, he lives alone among the tombs. Even in life he is consigned to the land of the dead. He is a man without friends or friendship, without rest, without peace, without a home, without hope. This is ultimately where Satan will bring all who surrender their lives to his control.

The story is full of ritual uncleanness. He lives in the Decapolis—when Pompey conquered Palestine in 63 BC, he isolated this region and started building new cities to be showcases for the superiority of pagan Hellenistic culture and gods. The demoniac lives among the tombs. According to Num 19:11–14, anyone who failed to purify himself from the pollution of tombs must "be cut off from Israel." He has an unclean spirit within him. In the region are swine herders—men engaged in an unclean occupation with unclean animals. Swine flesh was a prized food for Roman legionaries, so if the swine were being raised to feed the occupying Roman powers, it

would be doubly offensive. Thus Jesus meets a man with an unclean spirit living among unclean tombs surrounded by unclean pagans employed in unclean occupations with unclean animals, all in unclean Gentile territory.

Yet, and may God be praised, it was Jesus' decision to leave the towns of Galilee to cross the Sea of Galilee, knowing he would meet this man, just as it was his decision to leave the glories of heaven for you and for me. The lesson of this story is that there is no barrier of uncleanness, iniquity, physical or moral filth, that Jesus is not willing to move through to redeem a child of God (2 Tim 1:9).

The demoniac sensing that Jesus could help, ran to his feet, yet when he opened his mouth to plead for help, it was the demons that spoke (vv. 6–13). Help was so near, and yet so far. Imagine the despair he must have felt! The demons recognize Jesus' authority, and plead with him to leave them alone. They refer to him as the "Son of the Most High God" —a term used in the OT to emphasize the transcendence and power of God over pagan deities and unclean spirits (Gen 14:18; Num 24:16; Dan 3:26; Isa 14:14).

When Jesus asked what the name of the demon was, they replied that their name was "legion." A legion was the single largest group of Roman soldiers—5,000–6,000 strong. Wherever they went, communities were destroyed, homes burned down, families broken up, and killed or sold into slavery. They were a symbol of Roman might and oppression, and the use of this name by the demonic forces indicates the sheer weight and brutality of their oppression of the demoniac.

The demons cannot hope to challenge Jesus, but plead for his mercy as the only alternative to experiencing his wrath. So Jesus gave them permission to enter the herd of pigs, 2,000 strong, which immediately plunged down the steep banks, over the cliffs that surround eastern Galilee, and down into the water, where they drowned.

The story here presents a moral dilemma. The 2,000 pigs represented an enormous economic catastrophe. Many families would have lost their livelihoods, their sources of income, in this incident. Physicians have the principle to "do not harm," yet in this miracle Jesus seemingly caused enormous harm. The good done for a single demoniac results in an economic catastrophe for many families. Yet, the story reveals that in the eyes of Jesus, the rescue and restoration of a single individual is more important than any amount of wealth or physical assets. A human being is more important to God than any amount of wealth.

The local communities come to see what has happened (vv. 14–17). At the foot of Jesus sits the demoniac, now clothed in fresh clothes and in his right mind. From his eyes gleam intelligence and heavenly peace, from his lips come praise, his heart is bursting with joy and gratitude for what

Jesus has done for him. Those hands that had torn chains apart and beaten himself now rest peacefully in his lap. He who had been the terror of the region was now a man of peace. Satan had been rebuked and driven out. He had been born again and is a new creation. He no longer faces condemnation, for he is sitting at the feet of Jesus. This is what Jesus seeks for all who would follow him in faithful discipleship.

And the crowd? They see the restoration of the image of God in the demoniac, they see the dead pigs, and they are afraid. What other losses might this stranger visit upon their communities? We are often no different today. When the chips are down, many also choose pigs over people. Time and again, the weakest, the defenseless, the poor, the elderly, those without a voice, are pushed aside on the altar of human greed and selfishness. Time and again, when faced with a choice of serving Jesus faithfully or serving our financial priorities, we choose to serve our financial priorities. We want Jesus to be our Savior, but not our Lord. We want eternal life tomorrow, but deny the lordship of Jesus today over our time and talents and finances.

According to Jesus in Luke 16:10–12, if we are not faithful with worldly wealth, God cannot entrust spiritual riches to us. If we are faithful and obedient in our use of financial wealth, including returning a faithful tithe, and sacrificial giving to those in need, God knows we can be trusted with true heavenly riches. How a man uses his wallet is a demonstration of his walk with God. And so the crowd asks Jesus to leave. They do not care that he has just done what no one else can do, they only see their financial losses, and ask him to leave. Tragically, many today are no different. And while the crowd begged Jesus to leave, the demoniac begged Jesus that he might be with him. This is exactly what Jesus calls disciples to do in Mark 3:14. Disciples first and foremost are to be with Jesus, to spend time with him.

Jesus however refuses the former demoniac's request, and sends him out as the first missionary, even before he sent out the Twelve or the Seventy. Interestingly, the first missionary Jesus ever sent out was a gentile, a restored demoniac who lived among pagans. He had never sat through a Bible class, a single sermon, nor a single evangelistic series, had no degree in theology, and had only known Jesus for literally a couple of hours, yet he was the first missionary sent out by Christ!

Jesus told that first missionary to go back and witness to communities that had just rejected Jesus himself! Initial human rejection does not automatically lead to divine rejection. People change. They may have rejected the Gospel yesterday, but today their lives may be different, their hearts may be open. Share the Gospel again! In God's eyes, a first refusal is never a final refusal. While there is life there remains hope! Jesus simply instructed that first missionary to go home, and tell his friends and family

two things: What God had done for him, and about the mercy God had showed him. He was obedient to the commands of Jesus, and went around telling everyone what Jesus had done for him. The disciples' question "What manner of man is this, that even the wind and the waves obey Him?" (4:41) is now answered by the parallel thoughts of 5:19, 20. Jesus of Nazareth is God incarnate, and thus has authority over every force of nature and every spiritual being.

The Cosmic Storm

So, as we reflect on this narrative in particular and the witness of Scripture in general, what do we proclaim as born-again disciples of Jesus Christ regarding demonization? The Scriptures teach that behind the scenes of earthly affairs, invisible, supernatural forces for good and evil are engaged in cosmic warfare for the allegiance and control of every human being (Eph 6:12). The Scriptures teach the existence of a literal, personal devil, once called Lucifer (Isa 14:12) and now named Satan, who was once the highest ranked, most beautiful angel in heaven (Ezek 28:15). The Scriptures teach that Satan experienced a moral fall and took one-third of all the holy angels with him into rebellion against God (Rev 12:4), and that at the conclusion of that first war in heaven he was literally and physically ejected from heaven, eventually coming down to planet earth (Rev 12:7–9). The Scriptures teach that Satan and his fallen angels (demons) continue to this day in waging ruthless war against the Kingdom of God and all that is good and worthwhile in the universe (Rev 12:13–17).

The Scriptures teach that during earth's final days, Satan will send forth three demonic spirits who will delude and control the overwhelming majority of the powers and inhabitants of our world to fight against God Almighty (Rev 16:13) and persecute God's faithful people. The Scriptures teach that Satan will bring about an overpowering delusion at the end of time to deceive, if possible, even the very elect of God and those who do not love the truth (2 Thess 2:9, 10). The Scriptures teach that fallen angels tempt fallen humanity (Eph 6:12), make attractive to us sins of commission (1 John 3:4), sins of omission (Jas 4:17), taunt and torment (Luke 8:29; Mark 1:26). The Scriptures teach that the forces of evil that weigh down humanity are so powerful that we, in our own unaided humanity, cannot hope to successfully withstand the forces of evil (Eph 6:12).

The Scriptures teach that in the first Christmas story, the arrival of the Kingdom of God set up a direct confrontation with the kingdom of Satan, and the forces of darkness have never ever been able to extinguish the Light of the World (John 1:5). The Scriptures teach that "the reason the Son of God appeared was to destroy the devil's work" (1 John 3:8). In Jesus' first sermon at Nazareth, he declared that he had come to "proclaim

release to the captives," that is, to deliver the victims of satanic harassment and possession (Luke 4:18). The Scriptures teach that while "our struggle is not against enemies of flesh and blood, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly realms" (Eph 6:12), those rulers (fallen angels) can never separate born again Christians from the love of God ("For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" [Rom 8:38, 39]).

The Scriptures teach that Jesus Christ has never lost in an encounter with Satan or one of his fallen angels. Christ triumphed in the first heavenly war, and Satan was cast out of heaven. Christ triumphed over Satan in the wilderness, and Satan departed from his sight. Christ triumphed over Satan's fallen angels while he was on earth, and the demons were cast out, without fail. Christ will triumph over Satan in the final conflict between good and evil, and Satan will be cast into the lake of fire to be eternally destroyed (Rev 20:10).

The Scriptures teach the Good News that Jesus Christ is the Savior of humankind (Phil 3:20). Yes, Jesus was the most gifted teacher in human history, but he did not come simply to teach, he came to save! It is precisely because the evil we experience today has a satanic origin that we simply cannot overcome it by better Christian education, better parenting skills, carefully nuanced church resolutions, or local church programs. Our greatest enemy is not ignorance, poverty, social injustice, or environmental degradation, and our greatest need is not education, economic growth, social reform, or environmental rejuvenation. No. Our greatest enemy is evil—a personal, malevolent being named Satan, and our greatest need is a personal, loving Savior. Without a Savior we are all irretrievably lost. That Savior is Jesus Christ.

The Scriptures teach that because Jesus Christ is "the same yesterday and today and forever" (Heb 13:8) and because he has been given "all authority in heaven and earth" (Matt 28:18); therefore, "He is able for all time to save those who approach God through Him, since He always lives to make intercession for them" (Heb 7:25). In the fullness of time, God so loved the world that he sent his Son, Jesus Christ, the One who was anointed with the Holy Spirit and God's power, to free us from the dominion of the devil ("God anointed Jesus of Nazareth with the Holy Spirit and with power; how He went about doing good and healing all who were oppressed by the devil, for God was with Him" [Acts 10:38]). Later, the entire community of disciples was filled with the Holy Spirit at Pentecost, and thus filled with heavenly power, the early church proclaimed

the Good News, demonstrating it by healing the sick and casting out evil spirits.

Jesus was clear as to why he came to earth: "He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18–19). He came not merely to teach lifestyle ethics, but to deliver all people from personal, malevolent evil! Jesus taught all to pray each day, "deliver us from evil/the evil one"—and the fact that people can pray this prayer with the promise that God will indeed "deliver us from evil/the evil one" is Good News indeed! This is Good News for us, our loved ones, and all those we minister to!

Conclusion

Jesus' instructions for the demoniac are also for us today—to go and share what God has done for us! Many are afraid to witness for Jesus today, fearing the conversation will move into difficult theological waters. But Jesus never commanded the first missionary to instruct others in systematic theology. He told him to share what God had done for him. And we today are called to share what God has done for us.

This is the most powerful form of witness, simply because it is unanswerable. People may dispute your theology, but they cannot deny your personal experience with God. So we are called to ponder afresh what God has done for us, his leading, his protection, and his provision.

Today we should also ponder afresh our true spiritual state, our sins and sinfulness, and the mercy God has shown us. Our homes and our lives should also be hymns of praise to Jesus Christ because of his mercy to us, for all he has done for us, for all he is doing for us, and for all he will do for us.



Conrad Vine was born into a pastor's family and grew up with his twin brother and two sisters in homes across the UK. After graduating with a business management degree (1995), he served in the UK public healthcare system before God led him to ADRA (1996). Initially serving in Azerbaijan, Conrad served with ADRA through 2002 in a variety of roles worldwide. Following seminary training at Newbold College (2002-2004), he and Luda began their pastoral ministry in London, UK. After a stint in the Middle East Union, they served in the pastoral ministry for 4 years in Minnesota. Presently Conrad is President of Adventist Frontier Missions and is also an ordained minister.

RANKO STEFANOVIC

End-Time Demonic Activities in the Book of Revelation

This paper deals with the subject of end-time demonic activities in the world in the Book of Revelation. In particular, it explores two texts in Revelation that are relevant to this subject in their relation to each other: the vision of the fifth and sixth trumpets in chapter 9 and the scene of the sixth bowl plague in 16:13–14.

Meaning of the Seven Trumpets

In order to understand the full spectrum of the scene of the fifth and sixth trumpets, it is important to reflect briefly on the meaning of the seven trumpets in general. To begin with, we must keep in mind that the seven trumpets are among the most difficult to interpret of the prophecies of Revelation. The major disagreement among historicist scholars today is regarding the historical application of the trumpets, particularly the fifth and sixth trumpets. The most extensive treatment of the vision of the seven trumpets in Revelation is probably found in Jon Paulien's doctoral dissertation, "Decoding Revelation's Trumpets" (1987), although Paulien's study deals with the nature and meaning of the trumpets in general, its focus was limited specifically to the first four trumpets. Among Seventh-day Adventist scholars, there are two major views regarding their meaning and historical fulfillment.

Starting with Uriah Smith, the fifth and sixth trumpets have been traditionally interpreted to describe the medieval and post-medieval military history of Islam. However, the majority of Adventist apocalyptic scholars today hold that the fifth and sixth trumpets describe the spiritual condition of the Western world during the post-enlightenment period, which was characterized by atheism and secularism.

Interestingly, the Daniel and Revelation Committee avoided taking an interpretative stand on either side. The committee simply stated that the

trumpets describe sequential events in history that will take place before the Second Coming of Christ.

The significance of the sixth trumpet in particular is found in the fact that this is the only section of Revelation that adequately describes the situation in the secular world at the time of the end, and, as such, stands in close relationship with Rev 16:13–14. Unfortunately, its meaning and relevance for the time in which we live today has been significantly (if not totally) obscured by the Muslim interpretation, which is based on an allegorical reading of Revelation's symbols.

In the current understanding, the seven trumpets point to God's interventions in history as they herald his judgments upon a world hostile to God and his people. They are structurally organized into pairs that complement each other. Their historical fulfillment is best understood in light of this structural complementary pairing. (For a detailed analysis of the historical application of the trumpets see Stefanovic 2009:281–323, 365–370; Stefanovic 2013:101–117, 133–136; LaRondelle 1997:161–195; Doukhan 2002:77–91.)

The first two trumpets herald God's judgments on the two nations involved in the death of Jesus and the subsequent persecution of his followers, specifically the early church. Thus, the first trumpet (8:7) describes the destruction of Jerusalem in AD 70–72, and the second trumpet (8:8–9) describes the demise of the Roman Empire.

The next two trumpets describe the situation during the medieval and post-medieval period. In today's interpretation, the third trumpet (8:10–11) refers to the medieval apostasy and its consequences. The fourth trumpet (8:12) describes the situation in the world in the post-medieval period. During this time the Age of Reason led to the rise of secularism, which was characterized by rationalism, the denial of supernaturalism, and skepticism toward religious faith.

The fifth and sixth trumpets describe the dreadful situation in the world under the prevailing effects of secularism. Thus, the fifth trumpet (9:1–12) depicts the deepening spiritual darkness of the time and its consequences in the world following the Age of Enlightenment, portrayed in the fourth trumpet. The sixth trumpet (9:13–21) describes an escalation of the demonic activities in the world leading up to the battle of Armageddon.

Before the seventh angel heralds his trumpet, there is an interlude (10:1–11:14). This interlude is related to the one between the sixth and seventh seal that identifies God's end-time people who will be alive at the time of the Second Coming. The interlude between the fifth and sixth trumpets describes the role, task, and experience of God's people in the world at the time of the end. Finally, the seventh trumpet (11:15–18) heralds the Second Coming and ushers in God's everlasting kingdom.

The Fifth Trumpet

Since the fifth trumpet scene builds on the previous trumpet, it is necessary to briefly comment on the meaning and historical implications of the fourth trumpet. The fourth trumpet describes the situation of the Western world in the post-medieval period. The Reformation of the sixteenth century brought to an end medieval religious dominance. It rediscovered the gospel and restored the Bible as the rule of faith and teaching. Very soon, however, the Reformers were succeeded by a lifeless generation of so-called Protestant scholasticism, which was characterized by theological polemics and controversies.

Such a situation had a mortifying effect upon Christianity. The intellectual revolution in Europe during the seventeenth and eighteenth centuries ended the prominence of faith and led to the rise of rationalism, skepticism, humanism, and liberalism, which, as a result, gave birth to secularism. Despite its positive impact on science, politics, religious liberty, arts, and education, with its materialistic orientation and denial of supernaturalism, secularism gradually eroded Christian faith and robbed millions of the hope of salvation. The fourth trumpet scene thus describes the dreadful consequences of the darkening of the spiritual source of the true light under the prevailing influence of secularism.

The fourth trumpet concludes with a special warning proclaimed by a vulture flying in the sky announcing loudly: "Woe, woe, woe to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!" (Rev 8:13 NASB). Much worse is yet to come. The fifth trumpet signifies the deepening of the spiritual darkness in the Western world and its dreadful consequences upon humanity following the Enlightenment as pictured in the fourth trumpet.

The Demonic Locusts (9:1–6)

At the sound of the fifth trumpet, John the Revelator sees a star that has fallen from heaven to the earth (Rev 9:1). This star is undoubtedly the same one spoken of in the third trumpet poisoning the streams and springs of water (8:10–11). The English verb conjugation "has fallen" is in the perfect tense, which suggests that the fall of the star took place sometime before the heralding of the fifth trumpet. This falling of the star is a direct allusion to the falling of Satan, the morning star in Isaiah 14:12 (see also Luke 10:18; Rev 12:9; for the biblical and extra-biblical evidence see Beale 1999:491–492; Collins 1979:60). In Revelation, there is a description of Satan's present condition as the one who has lost his position in heaven (Hendriksen 1997:120). In verse 11, he is identified as "the angel of the abyss" and the leader of the demonic army. Paul calls him "the prince of the power in the air" (Eph 2:2).

The star was given "the key of the abyss." The passive form ("was given") functions here as the Hebrew divine passive, meaning that the fallen star was given the key of the abyss by God. *Passivum divinum* or divine passive was very common in Judaism. Jews believed that God's name was too sacred to be uttered, except in rare circumstances. When talking about God or his actions, they usually expressed it in a passive form. For instance, "You are blessed," meant clearly, "God has blessed you." The divine passive form is used often in the book of Revelation.

The abyss (Gr. *abyssos*) is the place of temporary confinement of Satan and the fallen angels. This has been their abode since their expulsion from heaven, and will continue to be until they receive their punishment (Luke 8:31; 2 Pet 2:4; Jude 6). The word "abyss" is used first in Gen 1:2 with reference to the chaotic condition of the earth before the Creation. In Jer 4:23–30, it is used to refer to desolated and uninhabited Palestine during the Exile. In the New Testament, the abyss is described as a dark and chaotic prison for the fallen angels or demons, who are under God's control (Luke 8:31; 2 Pet 2:4; Jude 6; Rev 20:1, 3). In Revelation it is the place from which the beast arises (Rev 11:7; 17:8). The abyss is also the place of Satan's imprisonment during the millennium (Rev 20:1–3) until he receives his final punishment in the lake of fire (20:10). As a result of the confinement of Satan and the fallen angels, their freedom and activities are restricted. In the fifth trumpet scene, however, the restriction is removed, giving the demonic forces partial freedom to perform their harmful activities.

As the star opens the bottomless pit, a massive smoke of locusts emerges resembling "the smoke of a great furnace" (9:2). In the Bible, locusts are a symbol of judgment (see Stefanovic 2009:307). However, these are clearly not ordinary locusts. Their power is compared to the power of scorpions (9:3; also in v. 5; on the figurative use of scorpions in the OT see 1 Kgs 12:11 and 14). This brings to mind Jesus' statement in which he likens demons to scorpions in connection with Satan's fall from heaven:

The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!" And he said to them, "I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you." (Luke 10:17–19)

One may easily see the verbal parallels between this passage from Luke and Rev 9:1–3. The fact that the scorpion-like locusts of the fifth trumpet come out of the abyss, as the prison-abode of the demonic forces, suggests that they are the symbols of supernatural demonic forces which were previously confined and restrained, but now are unleashed to perform their harmful activities in the world as it nears its end.

The locusts of the fifth trumpet must be understood as symbolic. This is evident first because they have the power of scorpions (9:3, 5); they have tails like scorpions, and poisonous stings (9:10). While locusts normally attack plants; the locusts of the fifth trumpet, however, hurt not plants but people. Finally, their description as armies advancing like a cloud, darkening the sky, and sounding like the rattle of chariots is drawn from Joel's vision of the locust invasion on Judah as a judgment from God (cf. Joel 2:2–10).

This gigantic smoke of demonic locusts creates thick darkness in the sky, as the darkness of the fourth trumpet deepens (8:12). This reminds us of the locust plague on Egypt (Exod 10:14–15). The scene also echoes the prophecy of Joel in which the locust plague causes the darkening of the sun, the moon, and the stars (2:2, 10). With the demonic locusts, spiritual darkness covers the earth. Darkness is the opposite of light. Since light in the Bible stands for the gospel (Col 1:13; John 8:12; 12:46), the darkness symbolizes the absence of the gospel. Jesus said: "This is the judgment, that the light is come into the world, and the men loved the darkness rather than the light" (John 3:19; cf. Mic 3:6). The demonic locusts of the fifth trumpet have obliterated the light of the gospel, replacing it with rationalism and human materialistic philosophies that have become the ultimate standards of truth. As a result, Christ and the gospel have been extinguished from the lives of most people in the world. What follows is spiritual torment and mental anguish with devastating effects.

The demonic locusts "were given" to do their harmful activities. The use of the passive form ("were given") here functions as the Hebrew divine passive, suggesting divine action. Here, in the scene of the fifth trumpet, God uses the demonic forces as his instruments of judgment (Doukhan 2002:86-87; Osborne 2002:383). However, the demonic forces are not allowed to harm "the grass of the earth, nor any green thing, nor any tree," but only those "who do not have the seal of God on their foreheads" (9:4). Grass and other green things stand here in contrast to those who do not have the seal of God (cf. 7:1–3). Beale argues forcibly that the fifth trumpet "woe is directed against rebellious humanity and not nature (1999:496). Grass and trees in the OT are frequent symbols for God's people. Trees (Ps 1:3; 52:8; 92:12–14; Isa 61:3; Jer 11:15–17; 17:7–8; Ezek 20:46–48) and green grass (Ps 72:16; Isa 40:6–8; 44:2–4) are in the Old Testament used figuratively with reference to Israel as God's covenant people. The New Testament writers confirm the association. For instance, John the Baptist compared the apostate leaders of the Jewish people to trees that did not bear good fruit (Matt 3:10). Likewise, Jesus used tree symbolism in referring to the Jewish people as the green tree (Luke 23:28–31) and as a fig tree that did not bear fruit (Luke 13:6–9; cf. Matt 7:17–19; 21:18–19). God's people are thus protected from the demonic harmful activities by the seal of God.

These demonic locusts are not permitted to kill people, only to torment them for five months. Among historicist interpreters, there is disagreement concerning the specific number of years covered by this prophetic period. The period of five months in Rev 9:5 and 10 has been variously interpreted. First, as the life span of locusts is five months; the harm of this plague would therefore include one entire generation of locusts. Second, it has been explained through historical interpretation based on the day/year principle. All of these proposals are untenable and problematic however. The most likely Old Testament background is the Genesis Flood story, where a five-month period is mentioned twice, just as in the scene of the fifth trumpet (Gen 7:24; 8:3). It is most likely that John describes the demonic locusts harming the earth and its inhabitants for five months after the Flood story. The best way to understand this five-month period allotted to the demonic locusts is in connection to the period of the Flood during which Noah and his family were under the divine protection from the floodwaters (Gen 7:24; 8:3). The torment of the demonic locusts is spiritual and mental, driving people into suicidal anguish; "men will seek death and will not find it" (v. 6).

The Description of the Locusts (9:7-11)

Having described the origin of the demonic locusts and their activities, John now describes their appearance, which is obviously indescribable. In picturing them, John uses eight figurative analogies: their appearance is like horses ready for battle; they appear as wearing golden crowns; they have human-like faces and hair like women; their teeth are like those of lions; they have iron-like breastplates; with their wings they produce the sound of chariots rushing to battle; and they have the scorpion-like tails by which they sting.

In describing the demonic locusts, John draws from Joel's description of the locusts swarming on Judah with devastating consequences:

For a nation has invaded my land, mighty and without number; its teeth are the teeth of a lion, and it has the fangs of a lioness. . . . For the day of the Lord is coming; surely it is near, a day of darkness and gloom, a day of clouds and thick darkness. As the dawn is spread over the mountains, so there is a great and mighty people. . . . Their appearance is like the appearance of horses; and like war horses, so they run. With a noise as of chariots, they leap on the tops of the mountains, like the crackling of a flame of fire consuming the stubble, like a mighty people arranged for battle. . . . They ran like mighty men, they climb the wall like soldiers; and each march in line. . . . They rush on the city, they run on the walls, they climb into the houses, they enter through the windows like a thief. Before them the earthquakes, the heavens tremble, the sun and the moon grow dark, and the stars

lose their brightness. The Lord utters His voice before His army, surely His camp is very great; for strong is he who carries out His word. The day of the Lord is indeed great and very awesome; who can endure it? (1:6; 2:2–11)

By drawing the locust imagery from Joel, John the Revelator describes the demonic forces operating in the world near the end of history. As in Joel's prophecy, the demonic locusts of the fifth trumpet resemble a vast army. Yet, they are not a real army, for their activity is not military, but rather spiritual. "These forces may exhibit themselves through institutions or individuals, but their effect is devastating" (Tucker 2007:86). Their weapons are tails like scorpions containing stings to afflict people (v. 10). In the Bible, the tail is a symbol of deception. Isaiah refers to false prophets deceiving people with their false teaching in terms of the tail (9:14–15). In Rev 12:4, the tail of the dragon caused one third of the heavenly beings to rebel against God.

In contrast to locusts who have no leader (Prov 30:27), this locust-like demonic army has a leader who is identified as "the angel of the abyss." His name in Hebrew is *Abaddon* (destruction), and in Greek *Apollyon* (destroyer). This demonic leader is undoubtedly Satan himself, "the ruler of demons" (Matt 12:24) and "the prince of the power of the air" (Eph 2:2), the fallen star from heaven to whom is given authority over the abyss (Rev 9:1). His followers are referred to as the "destroyers of the earth" (Rev 11:18).

The fifth trumpet scene concludes with the statement: "The first woe is past; behold, two woes are still coming after these things" (9:12). While the woe of the fifth trumpet is frightening, the worst is yet to come with the sixth and seventh trumpets.

The Sixth Trumpet

The sixth trumpet builds on the fifth trumpet by showing further developments in demonic activities as the situation further escalates.

Release of the Demonic Army (9:13-15)

At the sound of the sixth trumpet, John hears a voice from the golden altar of incense in the heavenly temple ordering the angel with the sixth trumpet to release "the four angels who are bound at the great river Euphrates" (9:13–14). The four angels that are to be released correspond to the four angels restraining the destroying winds from blowing until the appointed time in Rev 7:1–3 (see Beale 1999:507).

The evidence show that there are corresponding parallels between the four angels "bound at the great river Euphrates" and the same four angels

of Rev 7:1–3. While in Rev 7 the four angels are holding firmly the four winds of the earth, so that the wind should not blow upon the earth, the four angels in Rev 9 restrain the armies of the horsemen. In Rev 7:3 they are ordered not to harm the earth until the servants of God have been sealed, in the scene of the sixth trumpet they are released "that they might kill the third part of humankind" (9:15, 18). This suggests that the destructive winds restrained by the four angels in Rev 7:1–3 correspond to the horsemen—the demonic forces—in the scene of the sixth trumpet (Rev 9:16–19).

The Euphrates River in the OT was the boundary that separated God's people from their enemies, Assyria and Babylon (Isa 7:20; Jer 46:10). The enemies of God's people came from this great river. The attack by these enemy nations was often described in terms of the overflowing waters of the Euphrates sweeping over the land of Judah (Isa 8:7–8).

The four angels are ready to release the demonic forces for "the hour and day and month and year" (9:15). This expression refers to a specific point in time appointed by God when the angels are released "to kill a third of mankind," namely, a part of Satan's kingdom. This divinely appointed time has come. Verse 18 shows that the demonic forces, not the angels, are the ones doing the killing. In the fifth trumpet, the demonic agencies have been under God's restraints, and allowed only to afflict people (9:4–6); but now, they are unleashed to both kill and afflict those who are alive.

John sees the demonic forces as a huge army of two hundred million cavalry troops appearing on the scene (9:16). This is undoubtedly a symbolic number expressing an incalculable number. The expression, "I heard the number of them" mirrors the same phrase in Rev 7:4:

Rev 7:4	Rev 9:16
"And I <i>heard the number of</i> those who have been sealed, 144,000 sealed from every tribe of the sons of Israel."	"And the number of the army of horsemen was two hundred million; I heard the number of them."

The parallel between these two text shows that the number 200 million stands in contrast to the sealed 144,000 of God's end-time people (see Rev 7:4). The demonic locusts that were afflicting human beings in the fifth trumpet have now grown into a huge monstrous army that kills human beings and are ready to engage in the final conflict referred to as the battle of Armageddon (see Rev 16:12–16).

The Description of the Demonic Army (9:16–19)

The features and characteristics of the horses and their riders in the sixth trumpet are very similar to those of the horse-like locusts in the fifth. The contextual evidence suggests that the horsemen of the sixth trumpet are the demonic locusts of the fifth trumpet. The appearance of the demonic locusts was like horses prepared for battle (9:7, 9). They came out of the abyss (9:2–3), while the horsemen come from the river Euphrates, the symbolic boundary between God's people and their enemies. The harmful activity of the horsemen of the sixth trumpet shows a further intensification of the destructive demonic activity that began with the coming of the locusts in the fifth trumpet. That said, there are some basic differences between them:

- While the riders on the horses in the fifth trumpet had lion's teeth (9:8); now the heads of the horses are like the heads of lions (v. 17).
- In the fifth trumpet, they have breastplates of iron (9:9); now those breastplates become fiery red, hyacinth blue, and sulfurous yellow, which is a reflection of fire, smoke, and sulfur emanating from the horses' mouths (vv. 17–18).
- The horsemen of the fifth trumpet used tails as their weaponry (9:10); now both the tails and the mouth are the source of their power (v. 19).
- In the fifth trumpet, the tails of the demonic forces are scorpion-like, now they are serpent-like. For a metaphoric association of serpents and scorpions in Judaism see Beale 1999:515–517.
- In the fifth trumpet, the demonic locusts were allowed to only afflict and torment people, not kill them (9:5); now they are allowed to kill a third of mankind (v. 15).

These parallels are a further indication that the sixth trumpet describes a further development in the demonic activities as the situation further escalates and becomes more horrific.

End-Time Demonic Activities

The source of the power of the horses is said to be in their mouths and their tails by which they inflict the inhabitants of the earth to the point of death (9:19). The tails correspond to the tails of the demonic forces in the fifth trumpet (see 9:10). It was noted above that in the Bible "tails" is a symbol of deception by which Satan turns people away from God. In Isa 9:14–15 "tails" symbolize false prophets deceiving people with their teaching. In Rev 12:4, the tail of the dragon (namely, Satan) pulled down from heaven a third of the stars. Satan is the "the serpent of old, who deceives the whole world" (12:9). The lamb-like beast arising from the earth is referred to as the false prophet speaking on behalf of Satan. Thus, the

serpent-like-tails weaponry of the demonic forces is the symbol of Satan's end-time deceptive activities by which he leads people astray from God (cf. 2 Thess 2:9–11).

While the demonic locusts inflict people with their serpent-like tails, they kill human beings with their mouths out of which emanate fire, smoke, and sulfur. They are equipped with weapons from the lake of fire (Rev 19:20; 20:10; 21:8). Fire, smoke, and sulfur in the OT are a means of executing divine judgments (Ps 11:6; Ezek 38:22). Fire and sulfur were used in destroying Sodom and Gomorrah as the smoke ascended like the smoke of a furnace (Gen 19:24, 28; Luke 17:29). Elsewhere in the OT these elements are used for punishing the wicked (Ps 11:6; Isa 34:9–10; Ezek 38:22). In Revelation, the receivers of the mark of the beast will be "tormented with fire and sulfur before the holy angels and before the Lamb. And the smoke of their torment ascends forever and ever" (Rev 14:10–11). These three elements are used for the destruction of Satan and his forces in the lake of fire at the final judgment (Rev 20:10; cf. 19:20; 21:8).

In Revelation, the mouth is the symbol of spiritual weaponry in the end-time battle between the forces of good and evil (see 16:13–14; 19:15 and 21). This shows that the nature of the final crisis is not military, but rather spiritual and ideological. It is a battle for the minds and hearts of the people in the world (cf. 2 Cor 10:3–5).

The Historical Application of the Fifth and Sixth Trumpets

The fifth and sixth trumpets suggest that, as the end approaches, the situation in this world will be characterized by an intensification of demonic activity. The fifth trumpet describes the spiritual condition of the world in the aftermath of the Age of Enlightenment, which was characterized by the rise of rationalism, skepticism, humanism, relativism, and liberalism. It ultimately gave rise to secularism and its negative effects on Christianity. God-centered theology was replaced by atheistic, humancentered philosophy, which has little or no room for God (LaRondelle 1999:189; Doukhan 2002:88). The atheistic philosophy has alienated people from God and from each other, thus creating in them the agony of emptiness and meaninglessness. This stands in contrast to the green grass and trees that are nourished by water.

Although they have separated themselves from God, secular people still have a longing for spiritual values to fill the emptiness of their lives. However, resistance to the transforming power of the gospel provides an opportunity for Satan and demonic forces to fill that emptiness. The situation in Israel as described best by Amos who illustrates the spiritual condition in the world referred to in the fifth trumpet. When Israel "turned

justice into poison, and the fruit of righteousness into wormwood" (Amos 6:12), God brought swarms of locusts upon their land (7:1–3). By rejecting the gospel, the people in the world are left defenseless against the demonic activity bringing destruction and death.

While in the fifth trumpet the demonic forces were very active, their power was still limited and restrained by God (9:4–5). However, the situation escalates with the sixth trumpet, as the evil forces are totally unleashed to do their menacing and harmful work under the governance of Satan. People who are without the seal of God are helpless against the demonic powers. It is during these intense demonic activities that God makes a special effort to reach human hearts in offering the everlasting gospel to the inhabitants of the earth (Rev 14:6–13). His mercies are still available and he hopes that sin-hardened hearts will respond and make a decisive turn-around.

Thus, the sixth trumpet brings us to the time of the end. It describes the events leading up to the battle of Armageddon described further in Rev 16:12–16. The parallels in language with Rev 7:1–4 and 16:12–16 situate the sixth trumpet at the very time of the end of the great gathering of Satan's army for the end-time battle of Armageddon.

Strong verbal and conceptual parallels between the sixth trumpet and Rev 7:1–4 and 16:12–16, link these two passages to each other:

- both the sixth trumpet and Rev 7:1–4 mention four angels that restrain the plagues about to come upon the inhabitants of the earth;
- both talk about binding and releasing the destructive forces;
- both use the phrase, "I heard the number of [them]" (7:4; 9:16);
- also, both in the sixth trumpet and Rev 16:12–16 are found the River Euphrates, demonic activities, military language, and mouths used as weaponry in the end-time conflict.

These parallels between the three passages situate the sixth trumpet at the very time of the end. In Rev 7:1–4, the four angels were holding back the winds of destruction. While in the fifth trumpet the demonic forces were very active, afflicting the inhabitants of the earth (9:4–6), their power was still limited and restrained by God. However, in the sixth trumpet, the supernatural forces are unleashed to operate under the governance of Satan, "the angel of the abyss" (9:11).

Through these destructive activities of the hellish demonic forces, God calls people to repentance (Osborne 2002:374). However, as the book shows, the people "did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot either see or hear or walk" (9:20). The concept of "worshiping demons and idols of gold and silver and bronze and stone and wood" echoes Dan 5, when the Babylonians kept worshipping their

self-made gods prior to Babylon's fall (5:23–24). Even though rebellious humanity is tormented by demons, they do not want to turn to God. "And they did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts" (9:21). In the Bible, these vices are the fruit of worshipping idols (Rom 1:18–32). All of these are the characteristics of those who do not follow the Lamb (Rev 21:8; 22:15).

This unrepentant world now becomes fertile ground for Satan's final great deception. The Book of Revelation shows that right before the Second Coming there will be a short-lived confederacy of the dragon, the sea beast, and the lamb-like beast in their opposition to God and his rightful rule in the world. "Each has its own history but, at the end-time, they join together in deception and coercion during the last battle" (Marshall 2000:147). In the end-time scenario, Satan will have a leading role. Rev 16:13–14 shows that the demonic activity will escalate to its highest point; it describes issuing out of "the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty" (for the equation of the sixth trumpet and Rev 16:12-16 see Beale 1999:513). The identification of the three demonic spirits in terms of frogs seems to be intentional. In the plague on Egypt, the frogs were the last plague that Pharaoh's magicians were able to duplicate to influence Pharaoh to persist in his opposition to God's request through Moses to let Israel go out of Egypt. In such a way, the three froglike demonic spirits represent Satan's last counterfeit of God in an effort to ensnare and deceive the world to carry out his purposes (Beale 1999:513).

Satan's final deception will be very convincing. While the fifth and sixth trumpets describe the demonic activities embracing the whole world, Rev 16 points to the end-time scenario as something unparalleled in history. However the final deception will be implemented, it will be successful and convincing. Ellen G. White describes it as follows:

Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived....

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness,

resembling the description of the Son of God given by John in the Revelation (Rev. 1:13–15). The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him. . . . This is the strong, almost overmastering delusion. (2005:624)

In conclusion, the book of Revelation shows clearly that as we near the end, demonic activity will increase in the world in different ways. The end-time warfare in which the whole world will be involved is not material, but spiritual (Ezell 1977:78). The end time scenario has cosmic significance. It will once and for all solve the question of who has the right to rule over the universe. However, in facing the evident reality of the extensive activities of the supernatural forces in the world today, it is important to remember that the description of the end-time demonic activity in Revelation begins with the well-established truth that Satan was cast out from heaven (Rev 9:1; 12:7–9).

In concluding the description of the destructive locusts swarming on the land, Joel makes a plea to the people: "Yet even now," declares the Lord, "return to me with all your heart. . . . Now return to the Lord your God, for He is gracious and compassionate, slow to anger, abounding in loving kindness and relenting of evil" (2:12–13). The same applies to the people living at the time prior to the Second Coming.

It is important to remember that the supernatural forces of darkness do not harm those who are on God's side (Rev 9:4). Their only security is found in Christ and the gospel. It was on the cross of Calvary that Jesus won the victory over Satan and his demonic forces. Any religion apart from Christ does not supply the needs of the world. In trying to fulfill the Great Commission (Matt 28:19–20), the church "must warn people of the cosmic powers in control of this secular world and call them to God" (Osborne 2002:388). What secular people need today is a clear understanding of the gospel, which alone can fill the emptiness in their lives and protect them from the torment caused by supernatural forces. As mentioned earlier, Jesus assured his followers: "I have given you authority to tread on *serpents and scorpions*, and over all the power of the enemy, and nothing shall hurt you" (Luke 10:19). To the followers of Christ, Satan and his demonic agents are but defeated enemies.

Works Cited

Beale, G. K. 1999. The Book of Revelation. The New International Greek Testament Commentary. Grand Rapids, MI: Eerdmans.

Collins, A. Yarbro. 1979. The Apocalypse. New Testament Message 22. Wilmington, DE: Michael Glazier.

- Doukhan, Jacques B. 2002. Secrets of Revelation. Hagerstown, MD: Review and Herald.
- Ezell, Douglas. 1977. Revelations on Revelation: New Sounds from Old Symbols. Waco, TX: Word Books.
- Hendriksen, William. 1997. More Than Conquerors: An Interpretation of the Book of Revelation. Grand Rapids, MI: Baker.
- LaRondelle, Hans. 1997. *How to Understand the End-Time Prophecies of the Bible*. Sarasota, FL: First Impressions.
- Marshall, David. 2000. *Apocalypse: Has the Countdown Begun*. Alma Park, Grantham, UK: Autumn House.
- Osborne, Grant R. 2002. *Revelation*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker.
- Paulien, Jon. 1987. *Decoding Revelation's Trumpets*. Andrews University Seminary Doctoral Dissertation Series. Berrien Springs, MI: Andrews University Press.
- Ranko Stefanovic. 2009. Revelation of Jesus Christ: Commentary on the Book of Revelation. 2nd ed. Berrien Springs, MI: Andrews University Press.
- ______. 2013. Plain Revelation: A Reader's Introduction to the Apocalypse. Berrien Springs, MI: Andrews University Press.
- Tucker, Mike. 2007. Meeting Jesus in the Book of Revelation: Taking Fear out of the Bible's Scariest Book. Nampa, ID: Pacific Press.
- White, Ellen G. 2005. The Great Controversy. Nampa, ID: Pacific Press.



Ranko Stefanovic is a professor of New Testament at the Seventh-day Adventist Theological Seminary, Andrews University. He has presented scholarly papers at professional societies including the Society of Biblical Literature, Chicago Society for Biblical Research, Adventist Society for Religious Studies, and the Adventist Theological Society. In addition to numerous scholarly and popular articles, he has authored *Revelation of Jesus Christ*, a commentary on the book of Revelation, which is the standard textbook in many Adventist colleges and universities, and a book *Plain Revelation: A Reader's Introduction to the Apocalypse*.

D. J. B. TRIM

Fit for Purpose? The General Conference Secretariat and Seventh-day Adventist Mission in Historical Perspective

Since the Seventh-day Adventist Church was founded at the first General Conference Session in May 1863, only a few things have remained the same about the organization. One is the office of General Conference Secretary, which is as old as the General Conference itself. The constitution adopted on May 21, 1863, provided that the General Conference's "officers . . . shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one" (*Review and Herald* 1863:204, 205). Today the Executive Committee has increased a hundred-fold to more than 300, but the Secretary continues to be one of the three chief officers of the Seventh-day Adventist Church.

Of course, the role of the General Conference (GC) Secretary has changed. This article briefly sketches out the history of the GC Secretariat, arguing that in its first four decades it was chiefly a conduit for the collection of communication of information, before becoming what might be termed "mission control": the world church's center for mission planning and missionary support. But then in a third phase it became more focused on supporting the burgeoning denominational bureaucracy. Most recently, a fourth phase seems to have been entered, though it is still in its formative stages, with Secretariat and its associated denominational entities at world headquarters shifting to a renewed focus on strategically planning for outreach to unreached people groups and on supporting and developing cross-cultural mission and missionaries. The paper concludes by arguing that this mission focus is what the Seventh-day Adventist Church needs in the twenty-first century if it is to make a real impact on territories such as the 10/40 Window and large cities, where, in its 150 years, it has previously had minimal influence. The world church needs the GC Secretariat once again to become Adventist "mission control."

First Phase: 1863-1901

In 1863, when the denomination was founded, there were just six conferences, with 30 employees and only around 125 local churches and 3,500 members; there was not much for administrators to administer. Further, for the denomination's first 25 years, with Adventists limited both geographically and numerically, GC Sessions were held annually and so the three officers and the Executive Committee were less important—most decisions were discussed and taken by the session rather than by committees. It is not entirely clear what the officers did in those early years. The constitution briefly defined the Treasurer's function, but about the other two officers it stated simply: "The duties of the President and Secretary shall be such respectively as usually pertains to those offices" (*Review and Herald* 1863:204, 205).

What this seems to have meant in practice was that the Secretary took the minutes at the annual Sessions. In addition, following an action taken by the fourth GC Session in 1866 that thenceforth every conference should submit statistical reports to the Secretary, he thereafter presented a statistical report to each annual session. But these seem to have been the sum of the Secretary's duties for the first twenty years of the organized Seventhday Adventist Church.

As the church grew, however, administration became more important. So, too, did the mundane task of taking official minutes, since sessions lasted longer and voted more, and more substantive and consequential, actions. Every major decision taken by GC Sessions or the Executive Committee was summarized and recorded by the Secretary. These included rulings on church organization, missionary strategy and placement, creation of new church entities, and decisions on policy, doctrine, financial matters, and the denominational stance on political and governmental matters.

By 1883, the number of congregations, church members, and employees had all quadrupled or more in the twenty years since 1863. There were 32 conferences, and the Central European, British and Scandinavian Missions (*Yearbook* 1884:73). More and more decisions were being deferred by the annual sessions to the General Conference Committee (as the Executive Committee was typically called). At the 1883 GC Session, complaints were voiced that "more thorough work [could] be accomplished in the various branches of our cause by faithful correspondence on the part of secretaries." This seems to have been directed at the General Conference Secretary, for the session did not reelect the Secretary, A. B. Oyen, and instead returned to office the veteran Uriah Smith (who had previously served 17 terms in three separate spells as Secretary: 1863–1873, 1874–1876, 1877–1881). It also amended the constitution to add a fourth officer: a Corresponding Secretary

(who seems, though, to have worked under the direction of the Secretary). Membership of the General Conference Committee was also increased for the first time, from three to five (see session minutes, *Yearbook* 1884:38–39).

The role of the Secretary's office had evidently evolved and grown. It now revolved around maintaining correspondence with the conference and mission secretaries, sharing with them the decisions taken by sessions and by executive committee meetings (themselves given official form by the Secretary), and trying to ensure that these decisions were being honored and implemented by the burgeoning denomination.

In 1886, the General Conference Committee was increased to seven and, for the first time, the Secretary was elected a member (*Yearbook* 1887:32, 41). Thereafter he invariably was a member of the Executive Committee, though the Treasurer, as yet, was not. A year later, however, illustrative of the fact that the Secretary as yet had no special responsibility for mission, the GC constitution was amended to increase the number of officers from four to seven, with the addition of "a Home Mission Secretary, a Foreign Mission Secretary, and an Educational Secretary" (*Yearbook* 1888:37, 91).

By 1889, of 33 conferences, six were in Europe and the South Pacific, with missions in Britain and South Africa (*Yearbook* 1890:59). Important decisions were taken at the 1889 session, though only after considerable debate: to hold future GC Sessions on a biennial instead of annual basis; to increase both the responsibilities of the Executive Committee and its membership (from seven to nine); and to establish a Foreign Mission Board (*General Conference Daily Bulletin* 1889:1, 45, 59, 139).

For the next fourteen years, it was with the Mission Board, as it was often called, that responsibility lay for administering the foreign mission program. It initially had a positive impact, and in the early 1890s the number of foreign missionaries sent out from America increased significantly (Bauer 1982:104-140; Neufeld et al. 1996:2:97; fig. 1). One organizational consequence of the role of the Mission Board was that in 1897 the constitutional office of Foreign Mission Secretary was abolished; and while the term continued to be used for the next six years, it referred to the secretary of the Mission Board (see General Conference Bulletin 1897–1898:67, 129; General Conference Daily Bulletin 1899:102) The GC Secretary's role also increased, however, and he was given his own office in the Review and Herald press building, which also functioned as GC headquarters (White 1977:3). The Secretary's job had become a full-time one, keeping abreast of developments around the world, keeping minutes of GC Executive Committee meetings, and informing the world church of its decisions as well as those of sessions.

For the period 1863–1901, almost the first forty years of the church's life, the GC Secretary's role was essentially one of recording, collating, and

presenting information, and communicating it to conference and mission leaders. It was not yet an executive role and neither was it especially closely identified with mission, although the Secretary's office was responsible for communicating with missionaries around the world.

Second Phase: 1901-c.1970

In 1901, an extraordinary, even radical, restructuring of the church's organization took place at the urging of Ellen White, who had recently returned from nine years' mission service in Australia and recognized that the system of organization that had worked for a sect limited to the northeast and Midwest of the United States did not work well for a church that now had a foothold in all the world's inhabited continents and had designs to reach the world (Oliver 1989). Although we often forget the fact, the reorganization was not completed in 1901—the final steps were taken in 1903, including the subordination of the Mission Board to the Executive Committee, and the election of a new Secretary, William A. Spicer, who totally reinvented the role of Secretary. A confidant of the president elected in 1901, Arthur G. Daniells, both were visionaries of global mission. Spicer and Daniells were officers of the General Conference together until 1926. Acting as a team, together with the treasurer and the Executive Committee, which became the Church's foreign mission board, Daniells and Spicer henceforth planned strategically for mission advances in an unprecedented way.²

One could say the Secretary's duties were lessened, for, with new organizational structures like unions, there was greater devolution of responsibilities for church governance to other levels of denominational authority. However, the Secretary's responsibilities were actually increased, because, with more sophisticated governing structures, increasing membership, and expanding mission, ultimately there was more for the GC to oversee, and many new duties were assigned to the Secretary's office. During this era, it took responsibility for recruiting, dispatching, coordinating, and caring for missionaries, as well as for publicizing and promoting foreign mission among church members in the denomination's original North American heartland and its new European and Australian heartlands. The end result was the creation of the GC Secretariat, though during the Daniells and Spicer years the term seems to have been used collectively for the leaders of departments (then titled secretaries, rather than directors), rather than for the staff of the General Conference Secretary (Spalding 1949:491; Neufeld et al. 1996:1:460, 461). At the 1936 GC Session, the Secretary, Milton Kern (1936:59) used "Secretariat" in his report as a collective term for his department — probably the first time it was used in this way. Certainly, however, regardless of

nomenclature, both the number and responsibilities of the Secretary's staff had significantly expanded in the early 1900s.

In 1905, two new positions, subordinate to the Secretary, were created: those of Home Secretary and Statistical Secretary.³ The Statistical Secretary started publishing the *Seventh-day Adventist Yearbook* in 1904 and the standalone *Annual Statistical Report* in 1907. This was important, for, as the Secretariat accumulated more data, it took over the role of planning—deliberately and purposefully—for expanding mission. The 1913 GC Session created a new position, that of General Conference Assistant Secretary (*Yearbook* 1913:5).⁴ The 1918 Session created the post of Associate Secretary who, unlike the Assistant and Statistical Secretaries, was one of the officers of the GC (*Yearbook* 1919:5, 264). Eight years later, the 1926 Session amended the Constitution again to provide for multiple (initially two) Associate Secretaries (*Yearbook* 1927:321).

The Secretary's staff played a role in administering denominational organization, to be sure, but the increase in staff was largely a result of the need to administer the fast-growing foreign mission program. The impact of the new emphasis on worldwide mission and of the new role of the GC Secretary and the Secretariat can be seen in figure 1. Up to 1889 there had been few missionaries sent out, but in the early 1890s there was a spike in the number before it declined as a result of the administrative sclerosis and financial problems in the mid to late 1890s that necessitated the 1901 reorganization. The number then increased steadily until World War I, then spiked again in 1920, before remaining buoyant for a decade until the coming of the Great Depression. In the first thirty years of our foreign mission program, from 1874 through 1903, 788 "mission appointees," as they were then called, were sent out; in the next twenty years, through the end of 1923, the number was 2,257.⁵

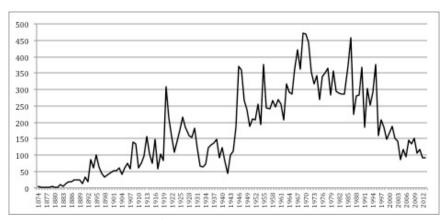


Figure 1. Mission appointees and IDEs, 1874-2014

The Great Depression inevitably led to some retrenchment and a decline in the numbers of missionaries sent out, but less than might have been, because church leaders during the Depression, including C. K. Meyers, one of the forgotten GC Secretaries, and his successor, M. E. Kern, spared the foreign mission program from cuts, as much as possible. In 1930–31, the denominational workforce in North America was cut by 10% but in the mission fields the workforce decreased less than 5%, though salaries were cut. There were 628 new mission appointments from 1930 to 1935, and though this was fewer, in six years, than the 714 appointed in the preceding four years, it was, as Kern pointed out to the 1936 GC Session, still a sizeable number given that, in his words, "we have been passing through most serious times, with cut budgets and depleted working forces"; moreover, as he also observed, "not one mission station has been abandoned during these hard years" (Kern 1936:59–60).

The Second World War had a major negative impact, but as soon as the war was over, there was a huge increase in the number of mission appointees sent out, thanks in large part to the men who served from 1936 to 1950 as General Conference President and Secretary: respectively J. L. McElhany and E. D. Dick. With extraordinary boldness, vision, and faith, in the war years they planned, set aside funds, and arranged for training of missionary families, against the day that peace returned (Trim forthcoming). Within twelve months of the end of the war, large numbers of missionaries began arriving in the Middle East and returning to China, albeit the latter returned sooner than expected because of the Communist victory in the Chinese Civil War (Trim 2010:28, 45; Trim 2015:10, 11). In the 1950s and 1960s, the Secretariat continued to be responsible for the church's foreign mission program, while the Secretary played an ever more important role as one of the three premier GC officers.

Third Phase: c.1970-2010

From the 1970s, however, perhaps even the late 1960s, the role of Secretariat has evolved yet further. In the church's first forty years the GC Secretary's role had been one of collating and corresponding; in the next seventy-odd years, it was one of joint chief planner for mission expansion and chief executive of the foreign mission program. But in the last 45 years, it has, I suggest, become one of chief bureaucrat and guardian of *Policy*.

This partly was a result of the expansion, in every sense, of the denomination. By 1970, 107 years after the General Conference was founded, it had 75 member unions, comprising 379 conferences and missions, employing a workforce of over 26,000, with more than 2 million members of 16,505 local churches. It was inevitable that administration would grow

in size and complexity as well. In 1973, GC President Robert Pierson and Secretary Clyde Franz created the first permanent committees with significant authority delegated from the Executive Committee: the President's Administrative Council, or PRADCO; the President's Executive Advisory, or PREXAD: and the GC Administrative Committee, or ADCOM. Ten years later, PRADCO and ADCOM were merged. Meanwhile, the number of standing and ad hoc committees at the world headquarters multiplied.

Nobody loves bureaucracy, but the truth is, administration is necessary. Secretariat provided the indispensable administration of the expanding committee system; and the leader of the burgeoning GC bureaucracy was the Secretary. Increasingly, too, many division and union secretaries had snowballing administrative loads and needed assistance and advice. The GC Secretariat had played a key role in the preparation and publication of a *Working Policy* in 1926 when it was 63 pages long. But the *Working Policy* became ever larger, and divisions adopted their own localized versions.

At the GC Session of 1975 the position of Undersecretary was created. Duties specific to the Undersecretary were serving as the agenda secretary for the GC Session, Annual Council, Spring Meeting, and officers' meetings; responsibility for the GC *Working Policy*; and providing oversight to administrative and personnel matters within the office of the Secretariat. The creation of this new officer position and its assigned responsibilities speaks volumes about the trajectory of the Secretariat in the 1970s. Yet policy-related duties could not be restricted to the Undersecretary. Increasingly, the Associate Secretaries spent more and more time advising and training their counterparts at other levels of church structure, helping them to ensure they were in accordance with world church policies and practices, and assisting them to improve the professionalism and effectiveness of division and union Secretariats.

All these are worthy and valuable contributions to the global Seventh-day Adventist Church. But somewhere along the way, something had to give—and it was what for seventy years had been the most important function of the GC Secretary and Secretariat: foreign mission as it had been called, or global mission as it became known in 1990, when, tellingly, it was placed under Presidential. Distracted by heavy administrative responsibilities, Secretariat was not able to stop the world church's mission program experiencing mission drift. The record number of foreign missionaries (or interdivisional employees [IDEs], as they had become known) recruited and dispatched in a single year was 473, in 1969; in 1970 the number was 470. But in the forty-five years since then—the period in which Secretariat's focus gradually shifted—the number of IDEs sent to serve has steadily decreased—only once (1986) did the number for one year exceed 400; and in five of the last eleven years the annual total was in

double, rather than triple digits (Trim 2012: fig. 1). And while this decline is partly due to changes in the wider missional environment within the Seventh-day Adventist Church, it is also a symptom of a larger problem.

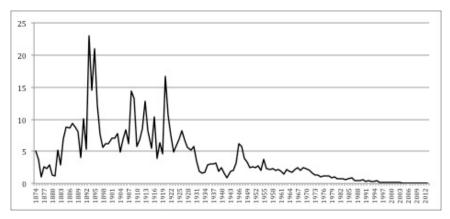


Figure 2. Missionaries per 10,000 members, 1874-2014

This becomes especially clear if we look not at the annual totals of missionaries, but at the numbers of missionaries deployed in relationship to total membership. Figure 2 shows the same 140 years of data on missionaries sent out for service but calculated as the number of missionaries per 10,000 church members. Because there can be quite volatile annual fluctuations, it is helpful to look at the trend using ten-year moving averages (figure 3). We see even more clearly the sharp rise in the early 1890s and

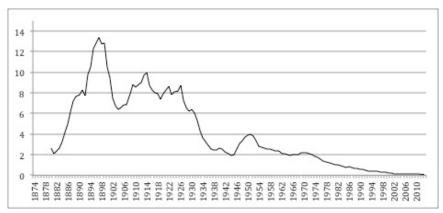


Figure 3. Missionaries per 10,000 members, 140-year trend: 10-year moving averages

the drop-off in the years leading up the epochal 1901 Session; the steady

growth and stability from 1903 through 1930; and the sharp decline during the Depression and World War II. In terms of the resources available to the world church, the 25 years from the end of the war do not appear as remarkable, but the decline since the late 1960s is even more marked. Our mission effort relative to world church membership is but a fraction of what it was half a century ago.

By the early twenty-first century, Seventh-day Adventist mission was "on autopilot," as the world church's current Executive Secretary put it five years ago (Ng 2010). Now, nobody took a conscious decision that Secretariat should downplay the world church's mission program; nor did anyone deliberately decide to shift the focus away from entering new territories and reaching unreached people groups. Rather, both happened gradually. One reason was that the growing strength of the church in what once had been mission fields meant that the nature of global mission changed. But "as the church grew, mission appeared to lose its intentionality and attention. Today mission appears to be running by default, without a strategic focus" (Ng 2010:203). The world church adopted patterns of planning for and resourcing worldwide mission that reflected the mission needs of the early and mid-twentieth century, rather than of the late twentieth and early twenty-first centuries. And, without anyone realizing it, those patterns became ruts that the church just followed, repeating what had been done before without thinking about whether honoring our original goals meant doing something different.

The church kept doing the same thing because it brought extraordinary success in Latin America, sub-Saharan Africa, the islands of the South Pacific, and Southeast Asia. But as a result Adventists lost sight of the fact that across most of the 10/40 Window and much of Western and Central Europe, there were many unreached or under-reached people groups, especially (though not only) in large cities—and these are also challenges to the church in regions with large concentrations of church members, such as North America, Australasia and Latin America. Globally, the church shifted from an emphasis on "pioneer mission to mission of least resistance" (Ng 2010:221).

The Present—and the Future

In the last quinquennium at world headquarters things have started to change. By 2010 it had become plain that more collaboration and unity of purpose was needed. And so the General Conference Mission Board was created to exercise oversight of the world church's mission program. All the GC's mission-related entities were placed under the Executive Secretary: the Office of Adventist Mission, the Institute of World Mission,

Adventist Volunteer Services, the renamed and reshaped International Personnel Resources and Services, and the renamed Office of Archives, Statistics, and Research. Together with the Associate Secretaries (the Secretariat proper) they formed what is called the GC "Mission Family" of entities, headed by the Secretary. In 2012, the Office of Membership Software was added. Vitally, all these entities work together, utilizing their different areas of expertise collaboratively, intentionally, and very amicably.

Have all the problems been solved? No. Much still remains to be done. But the GC Secretariat has changed course.

What should the role of Secretariat be in the twenty-first century? The administrative duties it has taken on in the last forty years are important, but only at the world headquarters can planning that is truly strategic—planning for mission advances, of the kind that characterized the early twentieth-century Adventist Church—take place. And at the world headquarters there is an unparalleled concentration of mission expertise in the "Mission Family" because of its entities' enduring responsibilities for recruiting, training, sending, sustaining, supporting, and returning international service employees, for planning and resourcing global church planting, and for promoting mission around the world. The GC Secretariat is the logical location for "mission control," as it was for much of our history. And mission needs to be the Secretariat's top priority—as it was for much of Adventist history.

If the Seventh-day Adventist Church is to make significant advances in North Africa, the Middle East, Asia, and Europe, then it needs to recapture the boldness and vision shown by church leaders in the distant past. It must break out of the ruts it corporately fell into in the late twentieth century. The world church would do well to give further consideration to how resources are distributed worldwide. It urgently needs to establish innovative, less bureaucratic structures and processes for mission and for international, intercultural service, enabling church members who have a passion for mission, as well as those with technical or administrative skills, to be drawn from everywhere, and sent everywhere as they are needed. The GC Secretariat should resume its historic place in shaping and directing the Seventh-day Adventist mission enterprise. Church leaders cannot be content with the progress the church made in the late twentieth century. Adventist mission must never again be set on autopilot.

Notes

¹This is a development of a report given to the 2015 Annual Council. The author thanks Benjamin Baker and G. T. Ng for their comments on a draft of this paper, and Ashlee Chism for research assistance.

²There is no comprehensive study of this process but Bauer (1982) is a key work that explores a number of the issues. For Ellen White's critical view of the Mission Board see Oliver 1989:133n. For the effective end of the Foreign Mission Board in 1903, see *General Conference Daily Bulletin*, April 14, 1903, p. 195.

³The date of the creation of the Statistical Secretary's position is unclear. The *SDA Encyclopedia* (Neufeld et al. 1996:2:702) states that Harvey Rogers, who had been the statistical clerk from 1901, was only appointed Statistical Secretary in 1905. Furthermore, both his appointment and that of Estella Houser as Home Secretary were voted by the GC Committee on June 5, 1905, which also voted to "release . . . Professor Bland" from the "assistant treasurership" and to call H. A. Morrison to that post (GC Archives, Record Group 1, "General Conference Committee Proceedings," vol. VII, p. 24). However, Rogers, Houser, and W. R. Bland were all listed in the previous year's *Yearbook*, by the titles voted in 1905, as the "appointed assistants" to the three officers (*Yearbook* 1904:11). The most likely explanation is that the officers made these appointments, which were retrospectively formalized by the Executive Committee.

⁴At the 1909 GC Session the position of Assistant Secretary for Europe was created (*Yearbook* 1909:10) but this was an office in the European Division, the predecessor of division secretary.

⁵These figures are collated from records in the GC Archives, Record Group 21. ⁶Calculated from the 1931 *Annual Statistical Report*.

⁷See Dias and Kuhn 2015 for a discerning analysis of the church's approach to mission and for a series of important suggestions for overhauling the ways in which cross-cultural missionaries are called and work (some of which develop ideas sketched out by Ng 2010).

Works Cited

Bauer, Bruce L. 1982. "Congregational and Mission Structures and How the Seventh-day Adventist Church Has Related to Them." Unpublished DMiss. diss., Fuller Theological Seminary.

Dias, Marcelo, and Wagner Kuhn. 2015. Adventist Mission: From Awareness to Engagement—Part 2. *Ministry* 87, no. 9:23–26.

General Conference Bulletin 2, nos. 1, 3 (1897–1898): 67, 129.

General Conference Daily Bulletin. 1889. 3, nos. 1, 5, 6, 14: 1, 45, 59, 139.

General Conference Daily Bulletin. 1899. 8, no. 11: 102.

Kern, Milton Earl. 1936. The Secretary's Report. Review and Herald 113, no. 24: 59–61.

Neufeld, Don F. et al. (1996) *Seventh-day Adventist Encyclopedia*. 2 vols. 2nd rev. ed. Hagerstown, MD: Review and Herald.

Ng, G. T. 2010. Mission on Autopilot. In *Encountering God in Life and Mission:* A Festschrift Honoring Jon L. Dybdahl, ed. Rudi Maier, 203–224. Berrien Springs, MI: Department of World Mission, Andrews University.

Oliver, Barry D. 1989. "SDA Organizational Structure: Past, Present and Future," Andrews University Seminary Doctoral Dissertation Series, 15. Berrien Springs, MI: Andrews University Press.

Review and Herald. 1863. Vol. 21 (May 26): 204, 205.

- Spalding, Arthur W. 1949. Christ's Last Legion: Second Volume of a History of Seventhday Adventists, Covering the Years 1901–1948. Washington, DC: Review and Herald.
- Trim, David J. B. 2010. Seventh-day Adventist Mission in the Middle East. Report: General Conference Office of Archives, Statistics, and Research.
- _____. 2012. Adventist Church Growth and Mission since 1863: An Historical—Statistical Analysis. *Journal of Adventist Mission Studies* 8, no. 2: 51–74.
- ______. 2015. Adventist Mission in China in Historical Perspective. Report: General Conference Office of Archives, Statistics, and Research.
- ______. Forthcoming. *Adventist Mission in the Middle East: A History.* General Conference Archives Monographs, 1. Silver Spring, MD: General Conference Office of Archives, Statistics, and Research.
- White, Arthur L. 1977. The Story of the Review and Herald Fire. *Advent Review and Sabbath Herald* 154, no. 49: 3–5, 36–39.
- Yearbook. 1884, 1887, 1888, 1890, 1904, 1909, 1913, 1919, 1927. Seventh-day Adventist Yearbook (later titled Yearbook of the Seventh-day Adventist Denomination).



D. J. B. Trim is Director of Archives, Statistics, and Research at the Seventh-day Adventist Church world headquarters. His PhD is from the University of London (2003) and he is a Fellow of the Royal Historical Society.

MICHAEL W. CAMPBELL

The Development of Seventh-day Adventist Theology within an Asian Context

The past few decades have witnessed the global expansion of Christianity, particularly within the "Global South"—the areas of the world in the southern hemisphere made up primarily of Africa, Asia, and Latin America.¹ Today there are more Christians in these regions of the world compared to areas where Christianity has been dominant (i.e., North America and Europe). Mark A. Noll observes that as a consequence there are more Christians who worship in China each week than who worship throughout so-called Christian Europe (2009). More Adventists worship in Kenya, South Africa, Tanzania, and Uganda than in Canada and the United States combined. World Christianity has shifted to the "Global South."

Lamin Sanneh argues that what makes Christianity unique in comparison to other world religions is its translatability (1996:22, 23). Andrew F. Walls picks up on this theme by arguing that Christianity is infinitely translatable (1996:22, 23). As Christianity spreads, each new point of contact becomes a new center for Christianity that makes the survival of Christianity possible. Gordon Fee and Douglas Stuart note that translation in itself is a form of interpretation and that nearly all Christians translate the biblical text into new settings (2003:19, 33, 80). Thus, scholars such as Alister E. McGrath observe that this global phenomenon results in "local theologies" as traditional "Eurocentric" theology is deconstructed by native writers (2013:183). A significant aspect of this means that the translation process is not merely spatial, but incorporates time as well. Thus, translation results in periodic shifts.

This most recent shift of Christianity to the "Global South" means that Christianity in general, and Seventh-day Adventism in particular, must be translated in new ways. Theology, therefore, is about choices that help to clarify new questions raised from a new cultural frame of reference. Although the process of translation is inherently loaded, it is imperative that such interactions be rooted and grounded in the biblical material. Walls

notes that this "cross-cultural diffusion . . . invariably makes creative theological activity a necessity" (2002:79). Thus, one can and should expect creative interactions within Seventh-day Adventist theology as Seventh-day Adventism spreads throughout Asia and the "Global South." The most profound expressions of this theology are therefore often local and vernacular (80).

Such local and vernacular translations of Seventh-day Adventist theology should result in new emphases including creative new ways of looking at the same traditional Adventist beliefs. In fact, such translation does "not negate" tradition, but rather enhances it. Of course it is possible for misunderstandings to occur when the cross-cultural process is not rooted either within Scripture, or in other instances, when other cultural norms are imposed without translation. Thus Seventh-day Adventist theology has much to benefit as it faces new values that naturally in turn enriches Adventist theology. All such explorations must be rooted and grounded firmly in the Scriptures.

Beyond Seventh-day Adventist theology, it appears that Christian theologians appear to be yearning for creative new expressions within theology. The long and winding saga within Western thought about modernism has left many theologians longing for something more. As Roger E. Olson, in his *tour de force, The Journey of Modern Theology* (2013) observes in reflecting upon the future of theology, states:

All I can say is, whatever the future brings, it is likely to be interesting. I look toward the Global South and its young churches to breathe new breath into Christianity and possibly into theology as well. It seems we in the modern West have followed every path to the journey's end. Now we are going around in circles. Perhaps an African or Asian voice will speak into our postmodern milieu and point the way forward. (2013:713)

Thus, it is imperative for Christian theology in general, and for Seventh-day Adventist theology in particular, to explore new theological pathways. This article examines two primary questions: What is Asian theology? and second, What are some of the areas that should be characterized in an Asian Seventh-day Adventist theology? The fact that Seventh-day Adventism has existed for over a century in Asia means that such connections have likely been happening for quite some time, and as Adventism has become increasingly indigenous across Asia, points of contact between Adventism within an Asian context will happen quite naturally. These points of contact will likely come with natural affinities as well as potential pitfalls. Altogether such explorations should ultimately result in a clearer understanding of Jesus Christ, Scripture, and Seventh-day Adventist fundamental beliefs. As this cross-cultural process occurs it

will continue to raise new questions that need to be resolved. In order to begin this process one must start by discussing Christianity as an Asian religion. Points of contact should be creative, fresh, and thus, illuminating.

Christianity as an Asian Religion

Christianity began as an Asian religion. The earliest phase of Christianity was one in which Christianity moved away from one centered upon a Judaic understanding to Hellenization. Andrew Walls argues that Christianity can be characterized into six major phases. The first major transition was the change from the Jewish to the Hellenistic/Roman phase (for an overview of these six phases, see Walls 1996:16–23). Such a radical shift was one of the most dramatic to ever take place. This cross-cultural process brought new questions about the very nature of who God is: for the earliest Christians Jesus was the Messiah, but this term was replaced by a curious new title, *Kyrios* (Lord). In the second phase of Christian history Gentile Christians tried to express their faith in new ways, which brought about theological innovations such as the Trinity and the atonement. What is clear is that within the first century, as Christianity changed from a religion that was primarily rooted in Judaism, it quickly became Hellenized and thus moved away from its Asian origins.

The deep roots of Christianity within Asia becomes more obvious as Christian missionaries re-entered parts of Asia. The cross-cultural process resulted in creative interactions that often resulted in indigenous expressions. What surprised early missionaries in Vietnam, for example, was such new expressions of Christianity were not only indigenous, but "may have been closer to biblical norms than the . . . understanding held by European missionaries" (Stanley 2003:326).

What Is Asian Theology?

Samuel Hugh Moffett in his two-volume magnum opus on the history of Christianity in Asia highlights that in many ways historians to-day know more about ancient Asia than ancient Asians did. The historian Strabo in CE 20 presented the best picture of the planet that people up to that time had ever before possessed. He knew that the world was *not* flat, but was instead a globe. He was also the first person to mention the Seres or Chinese, and knew that the Ganges was the mightiest river on earth. Such knowledge by Strabo would have been unfamiliar to many of the loose conglomerate of tribes across Asia at that time. "There was no consciousness of Asia as a whole, nor did any one part as a rule know much more than the borders of the next part" (1992:1:5, 6). Instead it would be only as trade, communication, and governments were formed that such self-knowledge gradually formed.

What is clear is that Christianity largely disappeared across Asia. This in spite of early attempts by Nestorian Christians to gain a foothold in China in the sixth-century. However, they were later eradicated. Still pockets of Christians could be found such as the Thomist Christians in India, but these were rare exceptions. What is clear is that many other world religions filled this void: most notably Islam, Buddhism, Hinduism, and Taoism with many other variations and local indigenous religious forms. While it is difficult within the confines of this article to highlight all of these social, economic, and religious forces, what is clear is that these world religions generally placed a high value on the world of the supernatural. Some of these world religions place a high value on living an ethical life (e.g., Confucius and Buddha). The family structure became the basic building block of life, and ancestor worship was a way of honoring departed family members. Spirits and spirit-worship was a part of everyday life for most Asians, with the exception of Islam. The need to appease such spirits was a powerful force of everyday life. Powerful dynasties and kingdoms arose as Asia became increasingly complex and multifaceted.

Simon Chan argues that the best way to understand an Asian theology of Christianity is at the grassroots level (2014). One of the key issues for Asian Christianity concerns how to relate to these other world religions (see Chan 2014, especially chap. 6). He furthermore argues that many traditional Asian theologians have failed to truly grasp what Asian theology is because they have been primarily influenced by Western Enlightenment. Thus they have failed to grasp creative cross-cultural interactions and points of contact as Christianity has spread through Asia.

A central point of contact is what missiologists describe as the "middle zone" that concerns questions of ultimate meaning with questions of the observable. This "middle zone" is "the realm of spirits, demons, and witch doctors" and shares "deep affinities between the biblical worldview and primal religions" (31). Many of these forms of "folk Christian" are "often prematurely judged as syncretistic" and therefore superstitious. Instead, a "failure to take folk Christianity seriously, as we have seen in mainline Protestant Christianity, has resulted in either a fossilized tradition (mostly among the more conservative) or one that is subject to the whims of cultural change (mostly among the liberal)" (32). Christianity in this way adapts to both the unique characteristics of preserving tradition while still adapting to changes. Some, such as Daniel Goh, describe this process with the term "transfiguration" and "hybridization" (cited in Chan 2014:32, Some theologians find Stanley Hauerwas's theory of social engagement helpful as it "seeks to create a community of transformed persons . . . who in turn leaven the surrounding culture" (40). This is why, according to Chan, liberation theology (which heavily emphasizes immediate change) has not been extremely successful in Asia.

Saphir Athyal proposed that Asian theology be systematized around contextual issues. The organizing principle, he argues, should be the God who acts redemptively and controls history (cited in Chan 2014:42). Such a narrative approach connects well, especially within an Asian mindset (and even Africa) because of "body thinking." This is an imaginative process that includes not only stories, but also painting and poetry. This is also why some of the most influential preachers in Asia are in fact great storytellers (Chan 2014:42). Thus, Chan takes Athyal one step further by arguing that "a person's foremost identity" is really "his or her family." Thus, "the concept of God as the Trinitarian family should serve as [Asian] theology's organizing principle" (42, 43).

This is a very significant shift that has profound implications for a Seventh-day Adventist Asian theology. Theologians and missionaries working within an Asian context should take note because one of the neglected aspects, according to Chan, is that a greater emphasis needs to be given to the priestly ministry of Christ. The Western emphasis on the equality of the Trinity belies egalitarian assumptions instead of as the *family* of God. Human beings are a part of this family even if sin has disrupted this familial relationship by bringing shame. Yet God has a rescue plan to restore peace and harmony within this family once again. Thus, Seventh-day Adventist ecclesiology should and must take on new meaning within this framework (45).

Points of Contact

If the identity of God's family (i.e., the Trinity) is the organizing principle of Asian theology then this has far-reaching implications for further developing a Seventh-day Adventist Asian theology. This paper now explores specific points of contact that should be major points of emphasis in order to more fully identify and develop an Asian theology of Seventh-day Adventism.

Within an Asian context the reality of the supernatural is of utmost importance. Asians are rarely troubled by the fact that the Seventh-day Adventist Church has a prophet because visionaries, witch doctors, and other seers are common throughout Asia. Instead, one of the greatest challenges facing Christianity in Asia is that of ancestor worship (Chan 2014:188). Chan argues that Asian theology must explain the human condition and sin. The major challenge Christianity faces is a Platonic view of an "immediate resurrection" at death that fails to adequately deal with the "biblical idea of a final resurrection." Seventh-day Adventists, who believe in the non-immortality of the soul, will find this as a useful (and perhaps neglected) avenue for reaching Asian minds unencumbered by Western notions of Platonism. A failure to address folk religious ideas, especially

the "living dead" in Africa or ancestral worship in Asia "has been a major hindrance to the acceptance of Christianity in Asia" (Chan 2014:72).

Another significant point of contact, as already alluded to, is the Great Controversy theme. If the primary locus of authority in Asian society is the home, then Adventists must place a heavy emphasis in telling the story of a cosmic conflict from the perspective of God's home. "Sin is equated with oppression, unjust distribution of wealth" (81). Thus, sin is a relational problem that brings pollution. The concept of shame versus honor is similarly a biblical theme. The term "guilt" is mentioned 155 times in the Bible whereas "shame" is mentioned 345 times. Asians at the most basic level are conditioned to appreciate the Great Controversy theme with its plan of restoring harmony to God's family. Thus, it is the desire of Jesus Christ to give each person a new status and honor that can be found only in God.

Not all points of contact are necessarily positive. In some instances the cross-cultural implications have not always been understood and a failure to understand them has weakened Adventist theology. One of these areas is the concept of conversion, which is ultimately a change in orientation rather than simply baptism. Part of the problem is that within an Asian context it is generally seen as acceptable, sometimes even encouraged especially in polytheistic contexts, to try out the beliefs (or spirits) of other peoples, especially those of rich Western foreigners. Thus, many Asians experiment with Christianity, and Adventism, by being baptized but find themselves afterward disappointed. From their perspective they are leaving the safety net of one family for another, but some Western missionaries failed to realize the full implications of this and to create a new sense of family for the recently baptized convert. When new Christians do not experience either a change in status or discover a new sense of community (or both) then this person continues their religious journey. Many people are baptized but do not see this as a significant change in orientation, at least not to the degree that some missionaries have in the past perceived as "conversion." Thus, it is not very helpful, and sometimes even downright destructive, to quickly enter into areas with whirlwind evangelistic efforts without a significant investment in discipleship.

Christ and Culture

The significance of identifying and understanding an Asian Seventhday Adventist theology extends into the realm of praxis (lifestyle). One of the most helpful constructs for understanding this is H. Reinhold Niebuhr's depiction of "Christ and culture." Change can either come from above or below, or, for Niebuhr, Christ can work from within culture. Some specialists argue that what makes Seventh-day Adventist theology

unique is its ability to transform culture from above. In praxis Adventism resists contextualization by its very nature and claims of truth.

Owen McIntyre in his comparison of Adventism in Papua New Guinea versus Samoa suggests that Adventism has thrived in spite of its lack of cultural accommodation (1999). He furthermore finds those who criticize Adventism on the basis that it plays on people's fears because of its claims to exclusiveness as inadequate. Instead, Barry Oliver finds that a primary point of contact is a "wholistic" approach to mission that embraces the spiritual, mental, social and physical development.

It would seem that even though Adventists have expected a break with practices of the past, they have tapped into a biblical dynamic which communal cultures of PNG can accept. As village life, belief and practice, encompassed every aspect of life, so does the Adventist alternative. Perhaps the gospel has become contextualized at a level deeper than that of mere outward observance. Whereas Adventists have not even been paying lipservice to cultural preservation, some other Christian groups have undoubtedly imported a Greek style separation of body and soul and given little attention to the wholistic realities of the gospel. (McIntyre 1999:129–130)

The challenge, at least according to McIntyre, about the Adventist denomination in Samoa is that it is not enough to merely set cultural norms. The Seventh-day Adventist approach in Samoa has been weak because leaders have "simplistically" decided whether an issue is right or wrong with minimal consultation of Scripture. Many aspects of Samoan culture are obvious borrowings from Western missionaries. Thus, contextualization should not be simply avoided by replacing old norms for new ones borrowed from foreign missionaries.

A good example of this I discovered through my personal experience when I visited Mizoram in northeastern India. At the time I was a pastor of a fairly traditional congregation in the United States. Drums were considered anathema so I was surprised to find very large drums in the churches of Mizoram. Conversely, I was aware that many of my church members quietly drank caffeinated beverages. When I consulted the mission president he shared with me that he wished that Adventists would be more grace-oriented about drinking tea—India is one of the largest per capita tea-growing areas in the world. The problem was that when a church member was caught drinking tea the church would call an emergency business session to discuss discipline. I found it ironic that when I walked over to the mission store to purchase a few things I discovered an entire row of Coca-Cola on the shelf. The problem was that no one had ever translated the original Western cultural norm as to *why* tea was harmful so that new practices (drinking caffeinated soda) replaced what was forbidden.

Seventh-day Adventists in Asia have a rich theological foundation, but the need for contextualization, especially when it comes to lifestyle issues, needs to be closely scrutinized. Seventh-day Adventists in Asia do not need to be concerned about "lowering the standards" because Adventism, as exemplified in Papua New Guinea, does not appear to lose anything by being distinctive. Seventh-day Adventists should continue Niebuhr's paradigm of Christ transforming culture from above, but merely adopting Western lifestyle standards, whatever they may be, with adequately considering the contextualization of theology in an Asian context will necessarily ring hollow and miss the mark.

Observations

Andrew F. Walls notes that there are two twin perils that come with the translation principle: either defensive retreat or postmodernist relativism. Neither one is suitable within an Asian Seventh-day Adventist theological context. Seventh-day Adventist thinkers in Asia have nothing to lose by deep and meaningful reflection concerning Asian cultural values. In fact, such perspective will deepen and creatively expand Seventh-day Adventist theology in new directions. At the same time Adventists should avoid postmodernist relativism because Seventh-day Adventist theology makes an inherent claim to truth as found in Scripture.

New expressions of Christianity in Asia, especially within a Seventh-day Adventist context, means that the Seventh-day Adventist message must be "translated" into an Asian context. New theological priorities raise and clarify theological points of reference. For Asian theology this central frame of reference is found in the family. Thus, the heavenly Trinity best expresses the family of God, and becomes the starting point for the Great Controversy theme, which should be considered as the organizing principle for an Asian Seventh-day Adventist theology.

Such localized theologies are also indicative of creative new directions. Such cross-cultural diffusion is not just a possibility but a necessity. I believe the Seventh-day Adventist Church so far has only begun to touch the surface of this creative potential in Asia, and that students and faculty of AIIAS are in a unique position to build upon this for the future of Christian theology that Roger Olson yearns for and that will enrich the worldwide Seventh-day Adventist Church. Such creativity should "not negate" established tradition (i.e., the 28 Fundamental Beliefs), but rather, it should instead enhance it as anchored within a biblical foundation.

What are some of these creative theological expressions? While it is difficult to say for certain what all of these creative aspects may be, here are some suggestions based upon my study so far.

The Seventh-day Adventist Church needs to better understand the nature and role of the Holy Spirit. The rapid expansion of Pentecostalism in Asia, considered to possibly be the best example of indigenous crosscultural adaptation, raises the issue of the "middle zone." Jon Dybdahl observes that Seventh-day Adventists have historically been very weak in discussing the nature and role of the Holy Spirit, possibly because within a Western context Adventists have been afraid that such discussions could lead to a Pentecostal form of Adventism (2014). The nature of the "middle zone" will challenge Adventists to think more candidly about the nature of the heavenly family, especially the Holy Spirit.

A closely related second aspect is the nature of the supernatural realm. While the most recent 28th Fundamental Belief on "Growing in Christ" (belief #11) was created to help deal with confusion in parts of Africa and Asia about this very topic, but Dybdahl questions whether this new belief actually has accomplished its intended goal. It appears that Adventists need to more fully explore the domain of the supernatural, especially demon possession, which tends to be a very real problem across much of Asia.

A third major area, especially in light of recent discussions about women's ordination, is that an Asian perspective should be a helpful critique about the role of women in the church. The idea of an ordered family structure, so essential within Asian thinking, could be helpful in critiquing Western egalitarian notions of equality. To be candid I am quite surprised that there has been so very little creative activity from Adventist theologians in this part of the world.

Finally, Seventh-day Adventists in Asia are in a unique position to understand and explain the significance of the gift of prophecy within the Seventh-day Adventist Church. This prophetic reality, after a century, should and needs to be explored in much greater detail. It is also important to explore how Ellen G. White's writings have been translated into various Asian languages. In what ways have her writings been adapted or changed? How has this reflected either localized situations or theological agendas by Western missionaries? And how have such translations either benefited or detracted from the work of the Seventh-day Adventist Church in Asia? In addition to translation, further exploration needs to be done on the nature of prophecy from an Asian context.

These are just some of the fruitful areas that I believe need to be explored that will enrich an Asian Seventh-day Adventist theology and benefit the worldwide Seventh-day Adventist Church. Many of the points of contact have already been established at the grassroots level. At the same time, in order to carefully construct an Asian Seventh-day Adventist theology much more reflection needs to be done about cross-cultural translation as anchored in Scripture.

Notes

¹This article was first presented as a paper at the 17th Adventist International Institute of Advanced Studies (AIIAS) Annual Theological Forum on November 1, 2014. I am indebted to numerous colleagues and students for their feedback, in particular Oleg Zhigankov, Richard Sabuin, and Jim Park.

Works Cited

- Athyal, Saphir 1996. *Church in Asia Today: Challenges and Opportunities*. Singapore: Asia Lausanne Committee.
- Chan, Simon. 2014. *Grassroots Asian Theology: Thinking the Faith from the Ground Up.*Downers Grove, IL: InterVarsity Press.
- Dybdahl, Jon. 2014. Lecture. Adventist International Institute of Advanced Studies, Silang, Philippines, July 25.
- Fee, Gordon D., and Douglas Stuart. 2003. *How to Read the Bible for All Its Worth*. Grand Rapids, MI: Zondervan.
- McGrath, Alister E. 2013. Historical Theology: An Introduction to the History of Christian Thought. 2nd ed. Oxford, NY: Wiley-Blackwell.
- McIntyre, Owen. 1999. Seventh-day Adventist Approaches to the Contextualization of Theology. *Mission Studies* 16, no. 2:125–134.
- Moffett, Samuel Hugh. 1992. A History of Christianity in Asia: Beginnings to 1500. Vol. 1. San Francisco, CA: Harper.
- Noll, Mark A. 2009. The New Shape of World Christianity: How American Experience Reflects Global Faith. Downers Grove, IL: InterVarsity Press.
- Olson, Roger E. 2013. The Journey of Modern Theology: From Reconstruction to Deconstruction. Downers Grove, IL: IVP Academic.
- Sannah, Lamin O. 1989. *Translating the Message: The Missionary Impact on Culture*. Maryknoll, NY: Orbis Books.
- Stanley, Brian. 2003. Conversion to Christianity: The Colonization of the Mind? International Review of Mission 92, no. 366:315–331.
- Walls, Andrew F. 1996. *The Missionary Movement in Christian History: Studies in the Transmission of Faith*. Maryknoll, NY: Orbis Books.
 - ______. 2002. The Cross-Cultural Process in Christian History. Maryknoll, NY: Orbis Books.



Michael W. Campbell, PhD, is assistant professor of Adventist Studies at the Adventist International Institute of Advanced Studies (AIIAS) in the Philippines. He has served as a pastor and has written numerous articles on religious history. He served as the assistant editor of the *Ellen G. White Encyclopedia* (Review and Herald, 2013), and is the editor of the *Journal of Asia Adventist Seminary*.